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The Chicago Theological Seminary REGISTER



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To the Alumni:

The Faculty is looking forward with great anticipation to another year of seminary instruction which is about to open as this issue of the *Register* goes to press. We have an excellent student body. They have been widely scattered during the summer, engaged in Student Summer Service and/or in earning money for the coming year's study. It will be good to see them back again at the Seminary. The entering class will number approximately 45. Of the total student body of approximately 120, about 88 will be candidates for the B.D. degree. There will be five World Church Fellows, coming from Japan, India, Greece, Germany, and England. C.T.S. Alumni have contributed the funds for one of these men.

During the coming year several members of the Faculty will be on leave of absence. Dr. Mervin Deems, Sweetser and Michigan Professor of the History of Early Christianity and Missions, during his leave of absence in the Spring Quarter, will teach at Pomona College. Dr. John von Rohr, '41, Associate Professor of Religion at Pomona, is enjoying a year's leave of absence on a Ford Fellowship. Professor Eastman, who has just retired and who is making his home in Claremont, will take some of Dr. von Rohr's classes in the first semester; Dr. Deems in the second semester. Dr. Joachim Wach, Professor of History of Religions, will deliver the Barrows Lectures in India in the Autumn Quarter. Dr. Amos N. Wilder, New England Professor of New Testament Interpretation, will teach at the University of Frankfurt during the Autumn and Winter quarters. Professor Pauck is teaching in Switzerland this quarter.

The Federated Theological Faculty has been well represented at the World Conference on Faith and Order at Lund, Sweden, during the summer. Professors Daniel Williams, James Nichols, and Preston Roberts have attended the Conference.

Recent graduates will be distressed to learn that Mrs. Ora Tsuda contracted tuberculosis last spring and will have to stay in a sanatorium probably until about Christmas time. Her address is Edward Sanatorium, Naperville, Illinois.

Two important events occurred at the General Council in Claremont last June. Robert Cashman was elected Moderator. This is a great personal honor for him which also reflects honor on the Seminary. The Seminary will relieve him of many of the responsibilities he has carried so long and so faithfully in order that he may be free to serve the denomination during this critical biennium when the Congregational churches plan to raise \$4,500,000 for the Church Building Society's Revolving Loan Fund. Fortunately for us, however, Dr. Cashman will continue to carry on his program of soliciting the financial support of our churches, our alumni, and special donors, a work in which he has received such widespread and generous response.

The other notable event at the General Council was the Alumni Luncheon so happily arranged by the First Congregational Church, Pomona, of which William D. Pratt, '35, is minister. One hundred and ninety attended. Happily, too, Dr. Albert W. Palmer was well enough to attend and to speak. To my deep regret I was detained in Chicago by urgent Seminary business and could not attend.

Our new Dean of Students is Robert E. Allard, '50. Dean Allard is a graduate of Culver-Stockton College. He did his first year of theological study at Union Theological Seminary and took his B.D. at C.T.S. in 1950. From 1945 to 1947 he was minister of Immanuel Congregational Church in St. Louis, Missouri; from 1947 to 1948 he was instructor in the Division of Religion and Philosophy at Stephens College and administrative assistant to the Director of Burrall Class, an intercampus organization involving over two thousand students per week. He took a year of special study toward the Ph.D. degree under the Federated Theological Faculty in 1950-51.

A. C. MCGIFFERT, JR.

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Stephen Lewellyn

FRED EASTMAN



Moffett Studio

ROBERT CASHMAN

The Chicago Theological Seminary REGISTER

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Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

VOLUME XLII

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FAITH AND ORDER AT LUND

By DANIEL D. WILLIAMS

[The author needs no introduction to C.T.S. alumni. A graduate of the Seminary, Dr. Williams lectured at the General Council in Claremont in June and then with Mrs. Williams toured Europe. This is his report of the important conference at Lund, to which he was a delegate from the Congregational Christian Churches, U.S.A.]

THE Faith and Order Conference held at Lund, Sweden, this summer of 1952 came at a critical time in the history of the ecumenical movement. The conference should be judged in the light of the situation in which the Christian churches which have moved toward one another in these past decades now find themselves. The problem is that so many steps toward a deeper ecumenical life have already been taken. The first thrilling experience of discovering at Lausanne and Edinburgh that the churches could talk across confessional boundaries and resolve many differences cannot be repeated. We have come so far; but the question which has grown in importance since Edinburgh fifteen years ago is whether we may have made all the progress we can. We now know that one of the results of ecumenical discussion may be to intensify our denominational self-consciousness. We have come to some difficult and unresolved issues between the "free churches" in the tradition of dis-

establishment over against the Anglo-Catholics and Orthodox and some strict confessional groups. The possibility that we finally may come to a halt was clearly emphasized at Lund by the fact that the communion service to which members of the conference were invited by the Church of Sweden could not be attended by all. Some on principle reject this open invitation to all Christians to come to the Lord's table, which is now the regular practice in the Church of Sweden. The great communion service held in the Lund Cathedral was an unforgettable demonstration of the power, the mystery, and the glory of Christian worship. Bishop Nygren of Lund preached a compelling sermon which rose to a climax in these words: "When Christ invites all those who are members in his body to receive Himself, when he invites them to His holy supper saying, 'This is my body,' how then dare we put human limits to His will for communion and unity?" Yet there were some who attended the service who felt in con-

science that they could not receive the sacrament; and others stayed away.

It was therefore in a mood of realistic concern and sober recognition of the actual task in hand that the delegates assembled at Lund. No one expected sensational advances. There was some fear that the conference might even slip back into positions which were broken through at Edinburgh. I stress this actual situation in which the conference met, partly because there may have been some exaggerated hopes built up about Lund, and partly because some of the American press have treated Lund as a failure because it did not achieve "Christian unity." No one in his right mind expected the achievement of unity at this conference.

What, then, do we have a right to expect at the present stage of ecumenical discussion? Two things, I believe. First, slow but consistent progress toward the removal of more of the misunderstandings and intrenched positions which keep us from recognizing one another as members of Christ's one body. Second, we have a right to expect that out of ecumenical conversations there will come an impulse toward a deepening of faith and toward a firmer grasp of Christian belief throughout the whole church. Lund met in the midst of a Europe over which the shadow of a past war and the threat of another war hang ominously. Even in beautiful and unscarred Sweden no one can forget that there is no security anywhere on earth against the catastrophe of another world conflict. What we hope is that in this hour the Christian churches will join minds and spirits and energies so as to give a witness and provide a spiritual strength adequate to the need of mankind today. Judged in this light, I believe the Lund conference was a success. Its achievement was solid, not sensational; but it showed the strength of the determination in the churches to find a new and

larger witness to the Gospel, and it opened the way to some practical achievements in that direction as Faith and Order now becomes a Commission of the World Council of Churches.

CONFERENCE ORGANIZATION

In order to characterize the results at Lund, I need briefly to describe the organization of the conference. There were about four hundred delegates and consultants representing most of the non-Roman churches of Christendom. There were also four officially appointed Roman Catholic observers. The conference was expected to produce a report on three topics: the nature of the church, ways of worship, and intercommunion. To this end the conference was divided into five sections: three on the church, one on worship, and one on intercommunion. Much of the actual work was done in these sections and in smaller drafting committees. By way of preparation there had been written three volumes of essays by theological commissions working over a considerable period of time. Unfortunately these volumes appeared too late to be available to many of the delegates for thorough study. Each of the preparatory commissions had also written a brief pamphlet outlining the main problems which need discussion, and these pamphlets had been read by all members of the conference.

The task of the sections was to comment on these preparatory reports and then to prepare new statements. Preliminary drafts were submitted to the whole conference for discussion, sent back to the sections, revised, and the report again reviewed in plenary session. It should be emphasized that the Lund report was "received by the Conference and recommended to the churches for study." It is not a dogmatic pronouncement calling for agreement on the part of any church.

There are good things in the Lund document, and I shall try to call attention to some of them; but first a comment on this process of drafting theological statements in committee. I had thought that this method of asking large groups in a few days' time to make pronouncements on matters which have taxed the mind of the church for centuries was an American invention, not to say aberration; but apparently it has been standard practice for ecumenical conferences. It is amazing that ecumenical documents are as good as they are; but the whole process raises serious questions. One difficulty is that so much attention has to be given to precise wording that a really probing discussion of the issues becomes impossible. There were many times at Lund when one had the curious experience of being in a group of theologians discussing theological problems and yet longing to get off in a small group to dig into the real questions. That this feeling was widespread was proved by the enthusiastic applause following Bishop Michael Ramsey's comment that perhaps the usefulness of this kind of report-making was at an end. He went on to say, and I for one heartily agree, that what is needed now in Faith and Order is provision for thorough discussion of fundamental questions over a long period of time and in a way which allows us to get underneath the formulas to basic meanings. Lund proved again that at many points there is still a vast gulf of ignorance and misunderstanding between Christians. To take only one example, the Protestant members of one of the sections had an extremely hard time trying to make plain what Protestants mean by connecting the preaching of the word and the celebration of the sacrament. Churches which have emphasized sacramental worship tend to regard preaching as merely an adjunct to the central act of worship and as having merely the functions of giving instruction and in-

spiration. The communication of the Word of God through the sermon in which Protestants find the central reality of worship needs still to be clearly explained to many. The official report of Lund shows some progress on this and other issues. Further, the conference should be judged not only by the report but by the spirit of the discussion which lies behind it. I shall mention now some of the points which seemed of positive value as we worked at Lund.

THE NATURE OF THE CHURCH

In the first place, Lund went further than any previous ecumenical conference in bringing the question of the nature of the church into a universal context where it can be discussed in a way which cuts beneath many of our confessional differences. The report has some fundamental paragraphs on the foundation of the church in Jesus Christ, on the character of this new people in history, redeemed by grace, living by faith and hope, which seems to offer a basis for common understanding of what the church is. One cannot say the report goes very far in stating a theology of the church; but at least it offers a fresh and hopeful basis on which further discussion can take place perhaps freed from the rigidities of established positions.

In this discussion of the church it can be said that the position of the "free churches," that is, the nonestablished, Protestant groups (as most of our American churches), was effectively represented. One of the provocative and stimulating events in preparation for Lund was the publication of an article by Dr. Henry Pitney Van Dusen raising the question whether Lund would be truly ecumenical. He asked whether the free churches would be adequately represented in numbers and whether their position would be heard. I can say that many of us were grateful for

the question Dr. Van Dusen raised; but the answer is that the free-church position was more widely and effectively heard at Lund than in any previous ecumenical conference. Men of wide experience in the movement agreed upon that. The point here is not that we in the free churches should judge the ecumenical movement solely by how much attention we get for our position. That would be the kind of theological provincialism we reject. But we can be assured the experience at Lund indicates that the ecumenical discussion will reckon fully with the convictions about the church which are precious to us in the free-church tradition.

Here I may call attention to that section of the report, chapter iii, which deals with the unity and continuity of the church. The problem was to state the free-church conception of catholicity and unity over against those who locate apostolic succession exclusively in the episcopal office. Under the chairmanship of Dr. Douglas Horton, that section produced a statement which, while it does not settle the issue, puts the free-church position in the most adequate and positive light it has had in any ecumenical document with which I am acquainted.

SOCIAL AND CULTURAL FACTORS

A second major gain at Lund was the attention given to "social and cultural factors" which impinge upon the life of the church, enter into its divisions, and sometimes help to call it into new unity. It cannot be said that full attention is given to the political and social factors which have entered into the making of contemporary Christendom in the report, but their existence is acknowledged. This means that in the future the Faith and Order discussion will have to take account of these factors in a fundamental way. There were many excellent addresses at Lund. On one day we listened to nine of them; but one of

the most telling and brilliant was that by Dr. W. E. Garrison, professor emeritus of our own Chicago faculty. He dealt with the significance of political history in determining the attitudes of established and disestablished churches toward one another and toward the state. He not only made his point but illustrated it with an effective criticism of any Christian unity established by political coercion. It was the kind of realistic analysis of issues which must be faced when we try to understand what the life of the church should and can be in our kind of society. The conference responded enthusiastically.

Dr. Hromadka's address was another reminder of how deeply Christian decisions are bound up with political issues. He certainly did not convince all the delegates either of the wisdom or the effectiveness of his own position in which he accepts the Communist revolution as the revolution of our time and attempts to live and work as a Christian within it. But Dr. Hromadka did make it plain that a new political order presents the church with a new set of problems. Wherever we finally stood on Dr. Hromadka's position, we were all forced to re-examine our Christian commitments and to ask how fully we understand the Gospel as a faith which transcends party, class, and narrow national interest. If the present division between East and West is not absolute, and if there is any hope it is not absolute, then we must find some way in which the church can still keep open channels of understanding across this political abyss.

There is space here to mention only one other aspect of the report, that on intercommunion. I was a member of this section and found it a most instructive experience. We had a definite issue to face: Why cannot all of us who are members of the World Council of Churches come together at the Lord's table? There was very strong senti-

ment in our group for a pronouncement favoring open communion especially at ecumenical gatherings. Some Anglo-Catholics, some (not all) Lutherans, and some Orthodox approved this. We had vigorous discussion in which we did arrive at a statement of the meaning of the sacrament, and we recorded as fully as possible the conviction that we must make some moves toward sacramental unity. At the same time we took account of the views of those who do not believe that open communion is a step forward.

There are many technicalities in our report. It is difficult not to become impatient with the fine ecclesiastical distinctions, or with the agreement to give communion to any Christian in emergency situations, but refuse it in other situations. But our difficulties over this problem have at least one positive value. They remind us that ultimate matters of conviction are expressed in Christian worship. We cannot solve the problem of Christian unity by adopting a mutual indifference toward what our fellow-Christians believe about the sacrament.

INTERCOMMUNION

The Lund report on intercommunion illustrates how the spirit lying back of a report may be of more significance than the formal statements produced. At one stage the report on intercommunion contained the suggestion that all churches should consider Canon Hodgson's proposal in the volume on intercommunion that there should be *reciprocal* open communion services at ecumenical gatherings. The final version of the report does not mention this specific proposal but calls attention to the whole volume as worthy of study. This proposal for reciprocal open communion might appear to be a very slight step. But note that the proposal is made by a leading theologian of the Anglican church. Further, two Anglican

bishops in our section called it to our attention and urged its mention in the report. At least one of those bishops represents a theological viewpoint which approaches Anglo-Catholicism.

I had the feeling at Lund that those who stand in the way of intercommunion on the ground simply of traditional positions about episcopacy or certain traditional forms of expressing the truth of the Real Presence are in a rapidly weakening position. This does not prove them to be wrong, but it strongly suggests that the lines upon which we have to think out the problem of sacramental unity must be drawn otherwise than they have been in the old discussions. For example, if the Anglican church should really accept the practice of mutual open communion at ecumenical gatherings, then we could go ahead with a discussion of important questions about episcopacy and catholicity, without being put in the intolerable position of having to accept one particular form of episcopacy as the indispensable basis of all Christian unity.

OUR RESPONSIBILITIES

What now is our responsibility in our own churches as we try to respond to and further the work which Lund has stimulated? I make two suggestions in conclusion.

The first is that there is an imperative necessity for the kind of theological and philosophical criticism which the liberal tradition has carried on and which we here at Chicago are trying to develop. There is a temptation in ecumenical discussion to find general assent in the use of the great terms, "Salvation through Jesus Christ," "the Church as the people of God," "the hope of resurrection and final judgment," "the Body of Christ." But when we ask what these great words mean to us, we discover that we have questions which involve our understanding of the

world, our conception of the results of modern science—in short, our world views. We have to try to make the great Christian mysteries intelligible in so far as that is possible not only to ourselves but to the mass of mankind, who, as Dr. Oliver Tomkins said in a notable address, find our doctrines incomprehensible. But this requires a philosophical labor and a labor of biblical, historical, and psychological criticism. To take the one matter of eschatology, for example. The new emphasis on the Christian view of the end of history and on the Christian hope concerning the “last things” was much in evidence at Lund. All Christian doctrines can and should be put in the context of a Christian eschatology which sets time and history in relation to God’s creative and redemptive acts. But it is easy to get lost in a merely verbal agreement covering actual confusions in this matter of eschatology and the Christian hope. It will not do to relegate the questions raised by modern philosophy about our conception of the cosmos and time to appendixes as the preparatory Lund pamphlets do. They must be brought into the center of the discussion. I came away from Lund feeling more deeply than ever before that the kind of thorough biblical scholarship, critical philosophical discussion, and continual relating of Christian faith to all the areas of human psychology and culture for which we are working at Chicago is of the utmost importance at this critical juncture in the church’s search for a deeper statement of its faith.

Finally to enter into such a discussion as we are now having in the ecumenical movement throws a question back to us in the free-church tradition to which we must give concentrated attention. It is the question of how the churches in their diversity can offer to civilization a binding and cohesive faith and community. The older visions of the church catho-

lic are derived from medieval societies with their feudal structures, political privileges, and unified ecclesiastical patterns of thought and life. We now have to think out in our modern world a conception of a free human society, where the church has less and less of political privilege but a continuing responsibility for the character of the common life. The Christian gospel is great enough for the need of mankind today. But is our conception of the expression of the gospel in practical forms of church life, of education, of political order, of international institutions, anywhere nearly adequate to the need? To that question we must find answers that have substance, or else the great tides of revolutionary power which move in our history will pass us by.

The Holy Spirit was present, I believe, at Lund in the honest resolve of the participants to find a truer expression of the church which is Christ’s own body in the world and in the disposition to move toward that church even through a long slow advance if in God’s providence that be the way it is to come. Archbishop Brilioth of Sweden presided with dignity and mastery over the conference. Some words of his sermon at the conference service express so well the spirit of humility and dedication which one felt at Lund that I close with them:

God uses the church in its poverty and disunion in order to join new members to the body of Christ and as means of His Spirit. So this question is pressed upon us: have our thoughts about the activity of God been too narrow, too human—have we imagined an ideal of our own which does not fit in with the plan of God? Should He be willing to use also our disunion which seems so unbearable for His purpose? Has He perhaps laid the foundations of His temple wider than we imagined? Perhaps we are only in the early phase of the history of the Church. Perhaps He is at work in hidden ways also in this troublesome and bewildering time. Perhaps He may have some

use for our littleⁿ conferences, our very human enterprises, if we are careful to listen to His word and faithfully labor in our near and obvious tasks. . . . And it shall be made clear

that nothing is more important than to be in Him, and that only as His servants are in Him, the work for the unity of His Church can go forward.

THE FELLOWSHIP OF DESTINY

By DELBERT LEROY ACHUFF, JR.

[Selected by the senior class to speak at Commencement last June, Mr. Achuff, graduate of Drake University, gave this address. He is now at the Christian Temple, Lakemont, New York.]

PERHAPS it will seem to many on this occasion that to speak of destiny lacks propriety and is really logically inconsistent with our Christian faith. For "destiny" as a term has overtones of Greek fatalism, a predetermined course of events in which the hopes, ideals, and acts of man play little or no part. Certainly such a meaning of the word is a bald contradiction of our Judaic-Christian understanding of man as a free and responsible being, on the one hand, and of a God who is moral, on the other. Yet, I think that each of us will admit an awareness from time to time of a movement in life toward an actualization and realization in history of our hopes and dreams, our fears and anxieties. The experience of actualization is momentary and from this occasion moves on again to new situations, through new depths, and on to new heights. But the present must always take cognizance of the past and weigh the expected results in terms of the future: the end is never without relationship to the beginning or the middle.

From the myriad possibilities which confront us, we must choose. Having chosen, we must live with our decisions in the world which has been created by them. Thus, in a sense, the situation which confronts us at any given moment in history is the result of the choices and decisions we have made in a previous moment; the pos-

sibilities available to us in the present will be shaped by them.

Some time ago each of us in this class individually faced and accomplished a decision which has brought us to this hour in this place. From the possibilities which then confronted us, we chose to walk this way. This was the practice of our freedom. In this direction, it appeared to us, lay the fullest realization of "the truth we were meant to be," our destiny, if you will.

Through the years since, we have had to live with our decision. And, in living with it, we have come to an ever fuller realization and understanding of what our choice meant and means. This has been the acceptance of our responsibility, which always accompanies freedom. Individually we have attempted to discover our own integrity and out of that integrity to meet the challenges and demands of our experience. This process in itself has demanded new decisions, each related to the past and together forming a chain whose strength and durability are proportional to the care and struggle which have gone into its fashioning.

Realizing the importance of our individual choices and the dangers as well as the possibilities for good which our individual decisions present, we are also aware that something more than our own intelligence and intention has been operative. Even as we have attempted to prac-

tice our freedom and accept our responsibility, we have been aware that this has been done in the context of a community in which both God and our fellows have lived and moved. Nothing then which we could say or do or think was possible without ultimate reference to this community—this fellowship.

We came here strangers. We brought with us our hopes, our dreams, our strivings. We brought with us our experiences which made us what we were in that hour. In our classes, in the library, in the dormitory, we began to meet new ideas, new understandings, new terms for things. We held doggedly to our old conceptions, threatened as they were, and we talked, argued, and listened. Slowly we realized ourselves in a community of common concern and interest. We discovered a mutual relationship of equals where we could be accepted as we were for what we were. We found that uniformity of thought and opinion was not a demand but that honesty and diligence were. We leave with a deep sense of our relatedness to one another and an appreciation of the extent to which each has contributed to the strength and growth of the other. In this realization we find support and undergirding which makes the continuation of our life's work possible and credible. "The truth we were meant to be," our destiny, is inexorably tied up with this experience and with the men and women, professors and students, pastors and people, who have shared in it with us. What happens to each of us in the future will be of immense concern to all, for somehow we will know that we have had a part in it.

But our fellowship of destiny is certainly wider than our class and wider than the group whom we have known in our time here. We are also related to every person who has ever studied or taught in this Seminary. Each has contributed in his own way to our life here and to the reputa-

tion of this institution. Our circle includes those who in the future will come here as we did and who will leave as we do. In a very real way what happens in the Chicago Theological Seminary and in the Federation of Theological Schools of the University of Chicago will hamper or facilitate our endeavors wherever we may go. Together we form a fellowship of destiny—a community of common interest and concern tending toward an end whose form will be fashioned by decisions and actions which are of mutual concern.

Yet if we could count only upon our own actions and decisions, our own intelligence, wisdom, and intention, I do not think that we could look to the future with either expectation or hope. It was not indeed an "unreconstructed liberal" but no less a personage than St. Paul the apostle who wrote: "All things work together for good for those who love God." For in the fellowship of destiny is a God who works not alone in men or through them but even in spite of them, doing for men that which they cannot do for themselves.

Nowhere is this truth more forcefully put than in the Genesis account of Joseph's receiving his brothers after Jacob's death. The brothers, remembering the malicious way in which they had planned to murder Joseph and how they had finally sold him into slavery, feared that he would now have his vengeance upon them. And they sent a messenger to Joseph and said:

So shall ye say to Joseph, Forgive, I pray thee now, the trespasses of thy brethren, and their sin; for they did unto thee evil; and now we pray thee, forgive the trespass of the servants of the God of thy Father. And Joseph wept when they spake unto him. And his brothers also went and fell down before his face; and they said, Behold we be thy servants. And Joseph said unto them, Fear not; for am I in the place of God? But as for you, Ye

thought to do evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Because we believe in a God "infinite in mercy, goodness, and love"; because we know that there is forgiveness for sin whatever our intent at the time; because we know that we are not the last court of appeal and that the destiny of mankind does not lie in our hands alone; because we know that even in spite of us God can accomplish the good, we are enabled to act boldly and to undertake great things in his name and for the sake of all.

We leave this Seminary to take our new place in the wider fellowship of our denominations and in the church universal. And so we return to those who sent us forth, nurtured us, and encouraged us to this solemn moment. Without the church

whose tradition we inherit and whose scholars, saints, and scoundrels also are part of our fellowship of destiny, we would not know the truth we call the Christian faith. We are indebted to all men in all times and places who have sought to actualize and realize the dream of God when first he created man in his own image. We acknowledge our dependence upon all of the communions of Christendom and would exclude none from its rightful place in the fellowship of the ages which has made us what we are.

We leave with a sense of undergirding and relatedness each to the other, to this Seminary, to the churches, and to the God who in divers times and places has made himself known to men and in his graciousness has given good to men far beyond anything which they could even imagine for themselves.

FRED EASTMAN, *Emeritus*

[Fred Eastman, editor of this magazine for nearly two decades, went to the College of Wooster, Columbia, and Union Theological Seminary. After conducting social surveys in the East and Midwest and serving as pastor, he turned his attention to religious journalism. In 1926 he came to this Seminary, where, until his retirement last spring, he served as Professor of Biography, Literature, and Drama, and in the same capacity in the Federated Theological Faculty of the University of Chicago since its formation in 1943. Far too numerous to mention in this brief account, books and articles have regularly come from his pen. He served as Contributing Editor of the Christian Century and has lectured on several foundations, including the Ayer (Colgate-Rochester Divinity School), the Shaffer (Northwestern University), and the Earl (Pacific School of Religion). At a special dinner in honor of Fred and Lilla Eastman last June, President McGiffert presented a volume of testimonial letters, and the following tributes were spoken:]

THE Chicago Theological Seminary was making history in 1926 when President Ozora S. Davis announced that "it has just established a chair of Religious Literature and Drama and had called to it the Reverend Fred Eastman. . . . This is the first chair of this sort established in any theological seminary and is in line with the policy of Chicago Theological Seminary to

make the development of personality the basis of training for religious leadership."

Five years in a Long Island pastorate; journalistic experience successively as business manager, associate editor, and editor of various magazines; and director of educational work of the Presbyterian Board of Home Missions—all this background of experience gave him unique qualifications for the task of pioneering in

a new field of seminary education. Now, on the eve of his retirement from the institution he has served continuously for the last quarter of a century, it can safely be said that Fred Eastman has fulfilled the fondest dreams Ozora Davis could possibly have entertained for the Department of Religion and Drama.

Some men ride the crest of social movements to success; others, because of their genius, veritably create movements themselves. Fred Eastman did both. In the 1930's violence was getting out of hand in the Chicago "milk shed" as a result of the conflict of rural and urban interests. Milk trucks were being overturned, and their contents emptied into the ditches by irate dairy farmers. Then it was that Arthur E. Holt and Fred Eastman swung into action with the help of their students. "Hearings" with dairy interests and farmers were called, and a one-act play by Fred Eastman, written for the occasion, was presented. Soon passions cooled, and an amicable solution was found over the conference table.

Again, when the movies were sinking to a moral "low," shocking the nation into action, Fred Eastman became the voice of America's Protestant conscience. Through his articles and his interviews with the Hollywood magnates who had an eye only on box-office receipts, pressures were brought to bear which did much to clean up the cinema fare.

It is difficult to assess the full extent of his contribution to the renaissance of religious drama in the churches. When there was a tendency to think of it only in terms of the elaboration of biblical material or the presentation of moralistic or missionary propaganda, Fred Eastman insisted that it could just as well become a respectable art, while enhancing its religious value. By stressing the one-act play, and demonstrating how it might be handled by amateurs, he emancipated religious

drama from its didactic doldrums. He recaptured the values of the art as a worthy means of praising God and exalting the spirit of man.

Fred Eastman was among the first of religious leaders to recognize the importance of radio and television to religion. Men like Everett Parker owe their initial training in this field to him.

Aside from these great movements in American life in which he played a creative role, Fred Eastman is a playwright and author of significant stature. His moving one-act plays are unexcelled for use in churches. Familiar historical characters are brought to life vividly and with fresh impact because of the dramatic insights he brings to bear in his portrayal of *Men of Power*. His thoughtful magazine articles have been a constant provocative stimulus to ministers and laymen alike.

To sit in Fred Eastman's classes, to act in his plays, or to work on his creative projects was an experience of rare pleasure for many of us. No one ever spoke of his courses as being a "snap," but they were always among the most popular. He is an institution in himself and can never be replaced. And yet, true to the tradition furthered by Ozora Davis, Chicago Theological Seminary will surely go forward finding new ways "to make the development of personality the basis of training for religious leadership." For this task other unique and creative personalities like Fred Eastman must be found.

PERRY D. AVERY

Milwaukee, Wisconsin

Somewhere in the architecture or tradition around C.T.S. is the legend, "Maker of Ministers." As one who never thought he would be one, but *is* one and likes it, I want to speak three words of appreciation to Friend Fred Eastman, who had a lot to

do with the making, as he slid back and forth on the bench that was supposed to be a chair.

The first word is about one angle from which he introduced imagination into the ministry: the angle of biography.

Some years before I heard of C.T.S., my sister took a course in biography from Ambrose White Vernon, who occupied that chair at Carleton College. Way back then my sights were set for such a course—for such a teaching post. Then after three years in Turkey under the Near East College Association, I returned for a semester to Carleton for necessary education credits. To keep from indigestion I took a biography course, "Great Moralists," this time from Dr. Theodore O. Wedel. It was my paper on Pascal, which he read before the class, which led to his thrusting question, "Why don't you be a minister?" So I came to C.T.S. with a strong bias for biography, prepared and ready to sit at the feet of Fred.

And what did he do? He sat me and others beside him on the bench, made us see the logic of a biographical analysis sheet, put generations of students to work sifting shelves of books through this screen, lived by the same discipline himself, selected and edited our papers, put out his own five-volume (if not five-foot) shelf of twenty biographies, each one tailor made to move the reader where it counts the most—i.e., tailor made for the minister's inspiration and use.

Talk about imagination! Anyone who can put a generation of ministers on terms of intimate friendship with even one or two like St. Francis, Erasmus, George Fox, not to mention a dozen or so others—such a one has a *divine* imagination, overlapping time in a way that makes a thousand years as yesterday when it is past. I speak for many, Fred, when I say "Thank you."

The second word is this. The apostle Paul spoke of the "foolishness of preaching." What he meant was the foolishness of preaching that did not get across, that did not communicate. Here's where I want to put an arm around my teacher and give him another squeeze because he helped in this business of taking the foolishness out of preaching by opening new bridges to get across. You have heard (or will hear) about journalism and drama. I would say my word about his discerning interest in the movies, an interest which rubbed off on this student as we slid back and forth across the bench.

With Fred Eastman it was always "Better Motion Pictures" (that was the title of the study book which appeared with us as joint authors, and for which he made me write a second [and better] manuscript right in the middle of my senior year). "Better" had a meaning, not vague, for Fred. He unerringly applauded the picture, the scene, whose impact was like a parable out of life, sharp, clear, timeless, like the New Testament parables. To us preachers in the making he said, "Don't be foolish, boys. Get the Gospel across the way a good movie (and here he could always name one) gets its point across." Thank you, Fred.

My third word is more personal. Just as Fred is always sensitive to what is going on in life in the large, so also he was sensitive to what went on in our small lives. As students we all had work in process, and he felt for us because he always had work in process, too, and set rigorous standards which he vigorously applied to himself and us. He shared *them* as he did his friends, ancient and modern, and his media of communication. So we could walk along together as friends, carrying on the eternal running battle with ignorance and error and just plain sin, which is the joyous lot of ministers who would serve in

Jesus' name. For this sensitive and understanding friendship, thank you, Fred.

EDWARD OUELLETTE

Fort Wayne, Indiana

When the time comes, as sooner or later it always must, that old friends must part, we devise expedients like this to express the affection we have always felt but have too successfully managed to conceal. We know that our presence here is no reparation for the kind word unspoken at the right time, for the thoughtful act undone when a sign of affectionate response was called for. But we hope our friend will remember this gathering as a symbol of timid and inarticulate love, a token that even in our human affairs we all stand in need of that forgiveness and tender mercy which is the mark of the divine. And what we lack in ourselves we gladly recognize in him whose capacity for friendship, whose sensitive concern for the moods as well as the welfare of others, is greater than the common lot of men.

Paul Hutchinson desired greatly to be here tonight and only admitted that it was impossible when he found that a family reunion in Pennsylvania would not be held if he were to be absent. On his behalf and in behalf of the whole staff of the *Christian Century*, I count it a privilege to speak publicly of our esteem for and gratitude to our guest of honor this evening.

For more than twenty-five years we have considered Fred Eastman to be a member of the *Christian Century* family. He became a contributing editor on April 1, 1926, when the paper he had served as managing editor, *Christian Work*, was merged with the *Christian Century*. The extent of his contribution is indicated by the record of the next ten years, which I mention just to take a period of time one can easily grasp. During that time he con-

tributed over one hundred articles and other items to our pages. Dr. Morrison, who is with us tonight, said that his writing always met with eager response.

It need be a secret no longer, if it ever was, that Fred Eastman's moral judgment, technical training, and aesthetic values played the major role in the long campaign which the *Christian Century* carried through the 1930's against the corruption of the motion picture industry. Beginning in 1930 with a remarkable series of five articles on "The Menace of the Movies," this campaign played an important part in the efforts at reform of what could have been a significant cultural medium. The series, whose reprints reached a circulation of over 150,000, dealt with the effect the pictures were having on children, how they served as "ambassadors of ill will" in their misrepresentations of America abroad—a role they still play—how they are controlled and by whom and what could be done to clean them up and help them realize their possibilities for good. It can be said without exaggeration that no series of articles published in this or any other religious paper during that decade made a deeper impression. This series of articles was followed by other articles dealing with block booking and other evils and by editorials which followed each new phase of the long struggle throughout that crucial ten years.

In the years since 1940, Fred Eastman's contributions have been less frequent and have ranged over the wider field which he has developed in connection with his work at Chicago Theological Seminary, in connection with his contacts in radio and television, in connection with his recognized leadership in the field of religious drama. But they were and are always welcome, not only to the editors but, much more important, to the readers. His is an artistry which has never tolerated cheapness in any form, which has always insisted that

the highest in Christian insight could be translated into the greatest and noblest in the high art of communication. So we hail Fred Eastman, a man whose friendship makes the thought of unhurried con-

versations and of the healing silences of fellowship here or hereafter endlessly attractive.

HAROLD E. FEY

- *Chicago, Illinois*

ROBERT CASHMAN, *Moderator of the General Council*

[The Seminary is signally honored by the national recognition given to its Vice-President in Charge of Development. Dr. Cashman came to the Seminary in 1923 and as Business Manager has seen it grow into one of the leading institutions of its kind in the country. He served as moderator of the Chicago Congregational Association, president of the Board of Trustees of the State Conference, president of the Congregational Club of Chicago, and as national chairman of the Congregational Christian Unit Plan campaign for raising \$1,200,000—a campaign so successfully carried out that it was completed three years ahead of schedule.]

He has lectured on Business Administration in the Seminary and across the country and is author of Business Administration of a Church and The Finances of a Church. In 1950 Bradley University conferred upon him the Doctor of Laws degree. In 1951 he was made Vice-President of the Seminary in charge of its Development Program. Last June at Claremont, California, the General Council of Congregational Christian Churches elected him Moderator for the next biennium. Telegrams and letters of congratulation poured in from all over the country, many from C.T.S. alumni, addressed to "Dear Robert" or "Dear Uncle Bob." The tributes are far too numerous to mention, but the Editor would like to cite three:]

TO KNOW Robert Cashman is to know several persons in one. His energies, abilities, and interests have led him into all realms of religious activities. All of it wells up from a deep conviction about Christianity and a love of people, and it literally spills over into the channels of business administration on behalf of religion, foreign student aid, theological education, inter-church councils, money-raising for churches, and promoting of people.

Robert Cashman is a layman, yet no minister has been called upon more to solve people's problems, to speak in churches, or to write for religious periodicals. Harper has published two of his

books. He is a great friend of ministers and church people.

The saga of America—the home-town boy makes good—was repeated here. After several exciting years with the American Sunday School Association, he came to the Chicago Theological Seminary as its business manager. He fathered the million-dollar building endeavor beginning with the gem of the Midway, Thorndike Hilton Chapel, and pressing right on through to the magnificent conclusion topped by the graceful Lawson Tower.

Those of us who have worked with "R. C.," as he was known throughout the business staff, can testify to his durable

qualities. He led the staff in loyalty to the institution, long hours of work, neatness, and insistence on good workmanship, even to the last detail. I remember one evening in the mailing room he stopped in to survey my stamping. With considerate correction he showed me how much more attractive an envelope looked when the stamp was placed straight instead of being slapped on at an angle. He always tempered his remarks with humor. Once he devised a slogan for the custodial staff relating to oiling the noisy doors in the building. "Let's have a squirt for every squeak," he wrote to Bob Stroud, the headman.

Although outwardly successful in all things, personal tragedy and loneliness were not unknown to him. The spirit to win through over hurt and disappointment came from his deep commitment to a personal Saviour, which made a complicated problem to others seem a clear thing to him.

No honorary degree was ever more deserved than the one given him by Bradley University of Peoria recently. Offers in the business world at larger financial income were never accepted by Dr. Cashman, who knew where his treasures were and laid them up for others. Students, professors, Seminary alumni, and church friends, around the world, pay glad tribute to Bob Cashman.

PHILLIP W. SARLES

Detroit, Michigan

The name of Robert Cashman to many of his former students is synonymous with Chicago Theological Seminary. As one cannot adequately express his appreciation about an institution, it is likewise beyond the power of words to sum up one's everlasting appreciation of an individual. This is especially true of Mr. Cashman. He is an individual institution in his own

right. Ever so many students have fond memories of his deep and sincere interest. One calls to mind many special favors that he rendered, often going out of his way to help us. His philosophy was not only Christian but honestly practical and sensible. His exacting attention to detail endeared him to all who really had the privilege of knowing him and coming under his care, guidance, and influence. The hope and encouragement he gave to many students as they prepared for the ministry can never fully be told.

Only as we leave the mountains do they loom up in their majestic outline against the sky. Since over fifteen years have hastily passed since leaving C.T.S., my growing wonderment is that I did not fully sense his greatness and majesty of spirit at the time. Over the years Mr. Cashman has grown in my esteem, and I have found in him not only a true and dear friend but a man of Christian stature who exceeds even the high regard I had of him during those Seminary days. This esteem grows on me as I face life and its problems and endeavor to see life in its true perspective as he did.

Mr. Cashman's contributions to many worthy causes are well known. What he did in his office and as chairman of many groups will never be fully appreciated. The drives he conducted were successful due to his leadership and ability to choose influential co-workers. His keen sense of organization is something few leaders have. Above all, his devotion to the Seminary was in no small way responsible for the position it holds in the hearts and lives of its alumni and friends. A wonderfully fine gentleman now heads a family of 1,200,000. I know of no one who would be better in this position.

BRUCE MASSELINK

Burlington, Iowa

As a loyal alumnus of C.T.S. and a long-time admirer of yours, I am happy and proud to extend my warm and heartfelt congratulations on your election as our lay Moderator. To this exalted office you will bring the treasures of wisdom, brotherliness, executive ability, conciliation, speaking ability—and many other notable and needed qualities.

I regret very much I was not able to attend the Council and vote for you, but I must guard my strength and avoid many

such engagements in the future. After a busy year, I am on a brief vacation and now find time for correspondence.

When you come East on your journeys, you must honor us at Andover Newton with a visit and chapel address, as all the other moderators have done. If I can be of any assistance in arranging such a visit, kindly let me know.

VAUGHAN DABNEY

Newton Centre, Massachusetts

FRED EASTMAN—ROBERT CASHMAN

MY CONNECTION with the Seminary staff opened to me the opportunity for an intimate association with Fred Eastman and Robert Cashman, both of whom I have greatly admired and whose friendship I have cherished for nearly a quarter-century. Their contributions to ministerial education have been complementary in character.

Dr. Eastman's part has been on the aesthetic side. Through drama, literature, journalism, and biography he has guided hundreds of students into new experiences of sympathy and understanding along with more effective self-expression. Few teachers have done so much to arouse the creative imagination of their students.

Back in 1926, when Dr. Eastman came to the Seminary, the field of religious drama had been little related to theological curriculums. In the years since, he has been instrumental in bringing about a co-ordination of thinking among leaders in the field and at the same time has made it an integral part of the academic discipline of theological education. Today he occupies a position unchallenged as the recognized dean of religious dramatists. Moreover, he has probably inspired the concep-

tion, writing, publication, and production of more religious dramas of high quality than any other one person.

And by the same token Dr. Cashman has given dignity and spiritual emphasis to the business and organizational side of religious life. Many years ago he perceived that religious projects often failed because of a weak organizational structure. Through his classroom courses, his many articles in the various periodicals, his books (which have gone through many printings), and by precept and by example, he has indoctrinated all with whom he has come in contact with the ethical, moral, and spiritual importance of sound business management. As a lay leader he has achieved national distinction and will long reap the gratitude of the retired ministers of our fellowship by the fine way he handled the Unit Plan, completing the raising of over a million dollars several years ahead of schedule.

Both men have given themselves intensely to their work, and they have expected a like personal accounting from their students. Woe to anyone who handed in slipshod work to Dr. Eastman. And plagiarism! It were better for him to sin against the Holy Ghost! Succeeding gen-

erations of students have quietly observed the business management of the Seminary—the immaculate condition of the buildings inside and out, attractive and beautiful at all times, a living witness to Dr. Cashman's passion for the rightness of things.

Fred and Bob, the united voice of a vast multitude salutes you. We would be-

speaking for you many, many years of continued health and the opportunity to do all those things which you have wanted to do but which, because of the daily grind of pressing Seminary duties, you have had to postpone until now!

STILES LESSLY

DeKalb, Illinois



SEMINARY NEWS

THE NINETY-FOURTH COMMENCEMENT

AT THE Graduation Exercises in Graham Taylor Hall, June 12, 1952, the honorary degree of Doctor of Divinity was conferred upon:

THE REVEREND JAMES ALAN JENKINS, Minister of the Central Congregational Church, Galesburg, Illinois

THE REVEREND PHILIP MCNROE WIDENHOUSE, General Secretary of the American Missionary Association

The Bachelor of Divinity degree, awarded jointly by The Chicago Theological Seminary and The University of Chicago, was conferred upon:

DELBERT LEROY ACHUFF, JR.

CONRAD HOWELL BISCHOFF

ROBERT SPEER BOARDMAN

WILLIAM DEWSON CHAPMAN

ALFRED STUART DALE

PAUL ROBERT DAVIS

PAUL ARTHUR GETTINGER

KEITH EDWIN HERREMAN

RODGER FREEMAN HILL

BARBARA ELIZABETH HOLLERORTH

MADISON LEWIS SHEELY, JR.

ALLEN WHITMAN

The Master of Arts degree, awarded by The University of Chicago, was conferred upon:

ALICE MARIE FREEMAN

PAUL ERNST IRION

FRANKLIN EUGENE SHERMAN

Certificates were awarded to:

FRIEDRICH WILHELM BOFINGER

CORNELIS WILLEM BOLLE

DAVIS RHENIUS DEVAPRASAD

JAMES WOODROW KELLY

KEIJI MATSUNOBU

HELLMUT HEINRICH MATZAT

NEW MEMBERS OF THE BOARD OF DIRECTORS

This is the first opportunity the *Register* has had to introduce to its readers the recently elected members of the Board of Directors.

Robert Colwell is a Congregational layman of Denver, Colorado, a school principal with ranching interests on the side. He is president of La Forêt Camp Association.

Russell E. Q. Johnson, a member of the First Congregational Church in Evanston, practices law in Chicago. He is a member of the board of directors of the National College of Education, Evanston.

Warren F. Goodell, vice-president of the Congregational and Christian Conference of Illinois, is a consultant to the Division of Waterways of the State of Illinois. He holds his membership in the First Congregational Church at Champaign, Illinois.

THE REGISTER

C.T.S. is growing. The *Register* mailing list is now around 5,000. The January, 1952, issue devoted to "The Church's Ministry to Youth" required 2,000 extra reprints of the main articles because of the nation-wide demand for this issue.

"LIFE-GIVING CONVICTIONS"

President Ozora Davis' notable address on "Life-giving Convictions" has been republished by the Commission on Evangelism and Devotional Life. It is a testament to Christian Faith given by a man who had just been told he had only months to live. Copies at fifteen cents may be secured from the Commission on Evangelism and Devotional Life or from the Seminary.

HAVE YOU A LETTER WRITTEN BY GRAHAM TAYLOR?

The Newberry Library is arranging and cataloguing all the letters and papers relating to the life of Graham Taylor. The collection contains many letters to him, but few are written by him. If you have such letters, it would be helpful if you would be willing to send them to Mrs. Myholm of the Library Staff, 60 West

Walton Place, Chicago. The Newberry Library is a research library especially interested in people active through the years in the civic life of Chicago.

WORLD CHURCH FELLOWS

The World Church Fellows for 1952-53 are John Bradshaw, England; Mathew Perumana John, India; Keiichiro Shimada, Japan; Wilhelm Wüllner, Germany; and Philotheos Zikas, Greece. C.T.S. warmly welcomes these World Church Fellows.

ACTIVITIES OF ADMINISTRATIVE COUNCIL MEMBERS IN 1952

ARTHUR CUSHMAN MCGIFFERT, JR.

The Christmas cruise of the steamship "President Cleveland," on which Mr. McGiffert served as chaplain, gave him a heart-warming introduction to the work of C.T.S. alumni and of the Christian churches in Honolulu, Japan, Manila, and Hong Kong. It was a memorable experience he longs to repeat at a more leisurely pace. He has preached in colleges as widely separated as Berea, Franklin and Marshall, and Rose Polytechnic and has taken part in a University Christian Mission at the University of Kentucky. He continues to serve as chairman of the Chicago Division of the American Civil Liberties Union and has become president of the Chicago Congregational Club.

WALKER MOORE ALDERTON

Professor and Mrs. Alderton spent part of the summer of 1951 at Green Mountain Falls, near Colorado Springs. Mr. Alderton supplied the pulpit for several weeks, and filled two conference engagements at La Forêt. In late summer the Aldertons visited students on various fields in Oregon, Washington, Idaho, Nebraska, Iowa, and Illinois. In the summer of 1952 a similar program of field visitations had taken them on some circuits in the general area of the Mississippi Valley and the Great Lakes. He has participated in several services of ordination and recognition during the past year. Professor Alderton continues as chairman of the Education Committee in the City Club of

Chicago. He serves as committeeman or board member for several other civic and religious agencies.

ROBERT E. ALLARD

Robert E. Allard was appointed Dean of Students in May, 1952, after serving as Special Assistant to the President last year. During the academic year 1951-52 he visited thirty-six campuses in the Middle West on behalf of the Seminary.

Since May he has assumed the responsibilities of the Dean of Students Office and has been active in the planning of a College Senior Church Vocations Conference which will be held at the Seminary, Friday through Sunday, November 7, 8, and 9.

ROBERT CASHMAN

As Vice-President of the Seminary in Charge of Development, Mr. Cashman has been concerned mainly with the raising of money to balance the budget, and he reports a surplus of \$57 for the year ending June 30, 1952.

On June 18, in Claremont, California, at the meeting of the General Council, he was elected national Moderator of the Congregational Christian Churches of the United States; and for two months afterward he and Mrs. Cashman made an extensive visitation of the churches of California, Oregon, Washington, Montana, Wyoming, Utah, and Colorado, which they found a rewarding experience.

MERVIN M. DEEMS

Early in 1952 Professor Deems gave the Samuel Harris Lectures on Literature and Life at the annual Convocation Week of Bangor Theological Seminary. From February to August he served as interim minister of the Congregational Church of Rogers Park, Chicago. He is currently supplying the pulpit of the Church of the Good Shepherd. He continued his teaching in the Seminary and University through the Summer Quarter and then, with his family, enjoyed a brief vacation jaunt to Florida to visit friends at the University of Miami. His writing included a chapter on the Congregational Christian churches in a forth-

coming book on the American religious scene edited by Vergilius Ferm. Mr. Deems edits the C.T.S. *Register* and serves as registrar of the Chicago Congregational Association and secretary of its Advisory Board. He is also faculty adviser of the Chicago Chapter of Delta Upsilon.

SAMUEL C. KINCHELOE

During the past year Professor Kincheloe has given considerable time to the work of the American Missionary Association of the Board of Home Missions of the Congregational Christian denomination. He helped work out a new charter and bylaws for the union of Sam Houston and Tillotson colleges of Austin, Texas. He did a reconnaissance study of Piedmont College, and sat with the educational committees of both LeMoyne and Tougaloo colleges. He is on the Policy and Planning Committee of the Executive Committee of the Board of Home Missions. He attended the Race Relations Institute at Fisk University early in July.

Dr. Kincheloe acts as consultant for the Church Federation of Greater Chicago and also in the same capacity for the Chicago Congregational Union. He is a member of the Board of Directors of the University of Chicago Settlement. During the early summer he participated in a workshop on "The City Church" at Butler University. During the latter part of the summer he has been teaching a course on the sociology of religion at Garrett Biblical Institute. His special projects in research and survey for the year have been the long-time studies of churches and institutions.

VICTOR OBENHAUS

Major movements on both the agricultural and the industrial fronts provided Professor Obenhaus with diverse activity. He toured the Grand Coulee area with the group reviewing this phenomenal agricultural and ecumenical development, and with the Marginal Church Committee he analyzed and helped locate Parishes of Promise in various parts of the country. During the summer he directed the School of Church and Economic Life sponsored by the University and the National Council of Churches. For the latter he served as a member of the committee setting up the

Conference on the Christian and His Daily Work (The "Buffalo Conference"). In addition to series of lectures at Olivet College and the Illinois-Indiana Ministers Convocation at Merom, he served as college preacher or chapel speaker at Millikan, Blackburn, Kalamazoo, Western College for Women, and Pacific University. He continues his work with the Bureau County Congregational Council, the Illinois Social Action Committee, and the newly formed *Christian Action*.

ROSS SNYDER

One of Ross Snyder's interests this year has been group dynamics in the life of the church. A three-week workshop was held in early summer, and he taught a course during August at Garrett Biblical Institute. His term as first president of the newly formed Association of Seminary Professors in the Practical Fields culminated in the June meeting of the organization at Southern Baptist Theological Seminary. Other activities included Religious Emphasis Week at Illinois College, the summer Family Camp of the Glenview, Maywood, and Western Springs churches, and a two-day conference on church nursery-school and family-life program in November. The Third Annual Youth Consultation will also be held in late fall.

ROBERT E. TINKER

During the past year Mr. Tinker has served several community organizations—as a member of the board of directors and first vice-president of the Hyde Park Kiwanis Club, as a member of the Community Service Board of the Hyde Park YMCA, and as a member of the board of the Hyde Park Community Council. He was a teacher of the Adult Bible Class at the Bryn Mawr Community Church and is at present the president of the Chicago-Wisconsin Area National Association of Educational Buyers. During a three-month period last fall he served as interim minister for the First Congregational Church of Lockport, Illinois, and this past summer during the month of August was guest pastor at the Morgan Park Congregational Church. During September Mr. Tinker was guest minister at the Bethany Union Church of Chicago. Last spring

Mr. Tinker made a four-thousand-mile trip throughout the East visiting other theological seminaries.

AMOS N. WILDER

After three weeks in Maine, the Wilders sailed for Europe at the end of July. Taking their car with them, they drove three thousand miles before settling in Frankfort. This included stops of a week or more in Paris, Kitzbuhel (Austria), and Geneva. Dixie goes to school in the latter place and Tappy to a French school in Normandy. At Geneva Professor Wilder was invited in to the meeting of the Commission of Twenty-five at Bossey dealing with the theme of the Evanston Conference of the World Council of Churches. He will give some lectures at the Graduate School of the Ecumenical Institute, where Professor Pauck will spend the fall. At Frankfort he will share in the Colloquium on Higher Education, teach in the English Seminar, and give two general lectures on the ecumenical movement in America. The Wilders hope to see some of our former World Fellows in their apartment, such as Wilhelm Bofinger, from whom they have heard.

DANIEL D. WILLIAMS

Daniel Williams gave the Council Lectures at the General Council of Congregational Christian churches held at Claremont, California, in June. He also served on the special commission which presented a statement to the Council on the Christian basis of social action. During the past summer he was one of five delegates from the Congregational Christian Churches U.S.A. to the Faith and Order Conference held in Lund, Sweden. Accompanied by Mrs. Williams, he combined the trip to Lund with a two-month tour of Europe. His new book, *What Present-Day Theologians Are Thinking*, has just been published by Harper and Brothers.

FRED EASTMAN

Our Professor of Biography and Drama has turned somersaults trying to retire in one piece. It meant vacating his office in the Lawson Tower and selling the Blackstone Avenue apartment which he and Lilla have occupied

for twenty-six years, clearing out a score of filing cabinets, reducing his library from 2,500 to 600 volumes, finding a bungalow home in Pilgrim Place, Claremont, California, and severing ties with religious and civic organizations of Chicago. It also meant teaching his courses through the Spring Quarter. In spare moments he wrote an article for the June issue of *Advance* and another for the State Department's magazine *Free World* published in Pakistan. All this, he says, tore him apart. But he was welded together again by the warmth of the testimonial occasions in honor of himself and his wife. The students devoted a whole issue of the *Open Door* to them, with a short biography of Fred and tributes by the editor and others. A little later they tendered the Eastmans a special dinner with an eloquent address by Mary Lybarger Bender and the presentation of the students' gift for the purchase of trees around the new home in California. The Federated Theological Faculty held a special tea at which President McGiffert, after recalling the Eastman contributions with appreciation and grace, presented a check from the members of the faculty for new lamps for the new home. Finally, the Directors of the Seminary sponsored a banquet at the Quadrangle Club at which nearly a hundred alumni gathered to cheer the Eastmans, with affectionate farewell speeches by Perry Avery and Edward Ouellette for the alumni, Managing Editor Harold Fey for the *Christian Century*, and President McGiffert for the administration. Capping this climax the President presented Fred with a book of more than a hundred and twenty letters of gratitude and appreciation from his former students and colleagues. Fred called the book "next to the Bible the one that will be most read in our library." His closing advice to younger professors was to "retire early and often." After this orgy the Eastmans spent a few weeks in New Hampshire recuperating, then flew out to Claremont and their new home. Fred will be teaching part time in Pomona College, beginning this fall substituting for Professor John von Rohr (C.T.S. '41) in the Department of Religion.

SARA AND ALBERT W. PALMER

1. The vigorous and harmonious Congregational General Council at Claremont; especial-

ly the inspiring luncheon meeting of about two hundred former C.T.S. students—including the new national Moderator, Dr. Cashman, and Professor Williams, the Council lecturer.

2. Visits from all three of our children, one son-in-law, three grandchildren, and many old friends, whom we saw all too briefly at the Council or en route to Hawaii.

3. Work on an autobiography, *Tales from a*

Long Voyage, to be published only in mimeograph for limited circulation.

4. Beginning of a book for laymen about God. Only one chapter written thus far: "Santa Claus and God!" May never be published!

5. Joy at the constructive leadership our graduates and faculty are giving across the country.

ALUMNI NOTES

Compiled by EULALIA and DAN WILLIAMS

John M. Phillips (C.T.S. Board of Directors) is moving to the church in Lockport, Illinois, from Pilgrim Church, Duluth, Minnesota.

1952. *John Madison Sheeley* began his pastorate at First Congregational Church, Anoka, Minnesota, in May.

1951. *Luise Jockers* is studying in the University of Marburg, address Stresemannstrasse 31, Marburg, Lahn, Germany.

1950. *Philip H. Dunning* is director of program for the Wilmington, Delaware, Council of Churches. Activities of the council include a religious radio broadcasting, united youth work, and library and audio-visual aid service to the churches.

1950. *Marie Regier* sends colorful news of her ministry in a rural colony of Paraguay. Some of her church activities include Saturday night "Closing of the Week" prayer service, Communion, Bible study class, women's organization, and a trumpet choir.

1950. *Angel B. Taglucop* has recently been appointed secretary of the Department of Ministry, Evangelism, and Stewardship of the newly reorganized United Church of Christ in the Philippines.

1948. *Genevieve Dilts's* report of her summer in a Friends Work Camp in Austria was quoted in the bulletin of the Friends Service Committee. Part of her statement is: "We asked how raking hay was related to avalanche damage or world peace. In the life of our group there were many tensions. Yet around these areas of difference came the greatest learning of the summer."

1948. *William and Ann Schleiffarth* (804 Main St., Tarkio, Mo.) proudly announced the birth of Ellyn on May 8, 1952.

1948. *Miles Shishido* and family are at the Lihue Christian Church, Lihue, Kauai, Hawaii. Miles is also minister at the Kapaa Community Church near by.

1948. *Bernice and Lester Smith* announce the arrival of David Lester on January 29, 1952. The Smiths are starting their third year in the

First Congregational Church of Pierre, South Dakota.

1947. *Laura and Fred Berthold's* daughter Marjorie Chase was born April 7, 1952, in Hanover, New Hampshire.

1947. *Arvel M. Steece* has left his pastorate at Pilgrim Congregational Church at Chilli-cothe, Illinois, to continue his studies toward his Ph.D. at Harvard University. His new address is: Divinity Hall, Harvard University, Cambridge, Massachusetts.

1946. *Edith Sinclair Downing* has served as supervisor of the Kindergarten Department, First Community Church, Columbus, Ohio. This coming year she will be a member of the Board of Religious Education at the church.

1946. *Onieta and Jim Smucker* are home for a year's furlough from their work under the American Board in India. They will spend a year in study at Yale Divinity School. They have two daughters, Celeste and Joy Katherine, the latter born March 26, 1952.

1946. *Graham Waring*, who has been teaching a year at Lawrence College, Appleton, Wisconsin, has been appointed assistant professor and will continue his work there. In addition to regular duties, he is lecturing on Kierkegaard to community groups.

1945. *Melvin Fenner* has moved from Oswego, Oregon, to the church in Cusick, Washington.

1945. *Mary Alice (Beck) Geier and Vance* announce the arrival of a son, Ralph Louis, on February 29, 1952. Address: 110 North West, Waukegan, Illinois.

1945. *Leonard Maunder* is now minister of the First Congregational Church, Maywood, Illinois.

1945. *Emerald Olson* has accepted a call to the Manhattan Beach Community Church in Manhattan, California, beginning October 5. He had been serving the Plymouth Congregational Church in Whiting, Indiana.

1945. *Fred B. Spyker* is now on active duty as an army chaplain in the Pacific.

1944. *Philip and Beth (Carlander) Day* have

adopted Ellen Louise, who will be one year old on November 5. Beth studied here in 1944, and Phil received his B.D. from the Divinity School.

1944. *Harold Finley* is minister of the Homer Congregational Church in Will County, Illinois, which was destroyed by fire on March 2. In his sermon at the service held in the township meeting hall Harold said, "We must pray for those who are grieving and ill, those who need support in starting new lives, and those who live where there is no freedom of worship."

1944. The *Charles Riddles* have returned to their work at A.P. Mission, Jullundur, Punjab, India. Their work is connected with the United Christian High Schools, where they hope to "set up the first counseling and testing program in a high school in all of northern India."

1943. *Abe and Mary Lou Akaka* now have four daughters. The latest arrivals are identical twins born February 19, 1952. A paragraph from the *Maui News* says: "The Hawaiian names chosen for the children tell a story of the joining of East and West. The first daughter will be named Sarah Elizabeth Kahikina (Kahikina meaning 'East'), while the second daughter will be named Sandra Phoebe Komohana (Komohana meaning 'West')." Abe is pastor of the Kahului Union Church, Maui, T.H.

1943. *Louis G. Poppe* has moved from his churches in Wisconsin to the Community Church, Whitewater, Kansas.

1942. *Bernard and Elizabeth Munger* announce the birth on June 8, 1952, of Martha Jean, sister of Marilee and Eloise. Address: 1104 Taylor Street, Corinth, Mississippi.

1941. *Dan Genung* was at the University of Chicago this spring and summer for further study.

1941. *John von Rohr*, professor of religion at Pomona College, has been awarded a Ford Fellowship for a year's research. He plans some travel and work in the eastern part of the United States.

1940. *Fred Neal* happily surprised his many friends with the announcement of his marriage on May 31, 1952, to June Louise Daniels of Massillon, Ohio. His bride was the Danforth Fellow on the campus of Mississippi State College last year where Fred is professor. The

couple were married in the First Presbyterian Church of Starkville, Mississippi. Fred has been elected president of the Southern Society for Philosophy and Psychology.

1940. *Larry and Paula Upton's* first child, Angela Joy, was born on February 22 at Monato, California, where Larry has completed his period of service in the Air Force Chaplaincy.

1939. *Frank Workentine* is moving from Ekalaka, Montana, to Eagle Butte, South Dakota.

1935-37. *Frederick Emil Luchs*, known internationally for his preaching and other activities, was awarded an honorary D.D. from his alma mater, Franklin Marshall College. He is now at the United Church, Los Alamos, New Mexico.

1936. *William L. Halfaker*, previously at the Morningside Church in Minneapolis, has accepted a call to Pilgrim Congregational Church, Duluth, Minnesota.

1936. *Bruce Masselink's* daughter Mara Gay, fifteen, was one of four national winners in the "Voice of Democracy" contest. She received a trip to Washington and a scholarship for her winning speech.

1935. *Lee and Hazel Jacobs* attended Ministers' Week, and Lee was elected moderator of the Triennial Convention of the Seminary. His topic for his Lenten series of sermons at the First Congregational Church of Fort Dodge, Iowa, was "Goals That Lie Within."

1934. *Dr. Arthur D. Gray* leaves the Church of the Good Shepherd, Chicago, after a pastorate of eight years, to become president of Talladega College, Talladega, Alabama.

1934. *Wesley U. Riedel*, minister since 1943 of the South Parish Congregational Church in Augusta, Maine, has taken a new pastorate at the First Congregational Church, Haverhill, Massachusetts, where he and his family will live at 116 Brockton Avenue.

1933. *Robert A. Bentley*, who was awarded his doctoral degree at the University of Chicago, is now minister of the Congregational Church in Hancock, Michigan.

1933. *Eugene C. Weafer*, of Bryan, Texas, sends news of the National Milk Bowl, annual football classic for small-fry elezens, of which he is the founder, organizer, and promoter. He is also the director of public relations at the Allen Academy.

1932. On June 8, 1952, *Nelson I. Baxter* was awarded an honorary Doctor of Divinity degree by Grinnell College.

1932. *Kendrick Grobel* has spent a year in Norway on a Fulbright Fellowship on leave from his teaching at Vanderbilt University. He is the translator of the first volume of Rudolph Bultmann's *New Testament Theology* and has recently written a study of *The Shepherd of Hermas*.

1931. *Yasuo* and *Yuri Mizoguchi* are at Noseguchi Church. Their address is 2 Mukogawa-dori, Takarazuka, Japan.

1930. *Dr. Walter Giersbach*, president of Pacific University, Forest Grove, Oregon, spoke to alumni and friends of that university on higher education and the role of the independent colleges in the East. He returned from an extended trip there early this year.

1930. *Edwin R. Howard* is chaplain on a hospital ship, the "U.S.S. Haven," carrying casualties from the Korean fighting. He visited Ray Oshimo in Japan and writes: "Ray has a heavy work schedule with his three major responsibilities—pastor of the Church in Osaka, dean of the Theological School of Doshisha University, and police commissioner in the City of Kyoto." Of his own work, Edwin says: "To witness the consecrated and efficient work of our medical staff with all patients is a thrilling experience. I am glad to have this duty."

1928-30. *Robert C. Jones* is surveying local community self-help projects in the Caribbean area and Mexico for the United Nations. For UNESCO he has reported on "The Contribution of the Social Sciences to the Understanding and Solution of Social Problems."

1930. *Eunice Trumbo* has completed fourteen years of ministerial service. Her church in Council, Idaho, has recently completed a new building. In May she was honored by the leading industrial concern (lumber) in Council with the title "Woman of the Month."

1929. After doing graduate work at the University of Minnesota and presenting the Mental Hygiene session at the Pastors' Institute there in April with Carroll Wise, *Don Sterling* is now at the Menninger Foundation, Topeka, Kansas, on a year's fellowship. There he will continue his work in marriage counseling.

1927. *William Richards* has moved from Harrington, Nebraska, to Elkader, Iowa.

1925-26. *Norman E. Sinninger* says, after fifty-four years of pastoral service, "I have gone into retirement with the glad feeling . . . that the last period of service, though limited chiefly to preaching, sick calling and youth training, was one of the best periods of my years in the service." His latest duty was resident supply service with the Federated Church (Congregational-Methodist) in Bruce, Wisconsin, which he left in June to live with his son. Address: Box 222, Severna Park, Maryland.

1924. *Lee Fletcher* is minister of the First Congregational Church of Albany, New York. During its centennial year, 1950, the church became free of debt. It is a center for many community activities. Address: 305 New Scotland Avenue.

1924. *P. O. Takahashi* is now teaching at Yahata University in Japan. After serving fourteen years as minister of the church in Kyushu, he has now started a new church near his present home. This is in addition to his teaching and writing in the field of archeology. Address: No. 1 Kamiyanagi, Dairi, Moji, Japan.

1923. *William I. Newman* continues his work at interracial Bethany Congregational Church, 816 South Ditman Avenue, Los Angeles 23, California, where he has ministered for seventeen years.

1922. *Saisuke Iwakami* is living in what he describes as "easy retirement" at the Japanese colony eight miles from São Paulo, Brazil. He is, however, continuing to give ministerial leadership in the colony. Address: Caixa Postal, 3138, São Paulo, Brazil.

1922. Word comes from India that *Richard Keithahn* recently was director of a student training camp, under the auspices of Sarva Seva Sangh at Wardha.

1919. *George Wilson* is retiring after twenty-five years as minister of Bethany Congregational Church in East Rockaway, New York. He and Mrs. Wilson (Frances Gardiner) will live at 1593 Lyon, N.E., Grand Rapids, Michigan.

1902. The *H. C. Van Valkenburghs* are celebrating two anniversaries this year: their fiftieth wedding anniversary and the fiftieth anniversary of his graduation from C.T.S.

In Memoriam

1927. *Lauretta Dibble* died in January, 1952, having spent most of her life as a missionary in Africa. She was born October 21, 1893, attended the Chicago Theological Seminary from 1915 to 1917 and from 1927 to 1932, and in 1927 was the first woman in the Wisconsin Congregational Churches to be ordained into the Christian ministry. Before going to Africa, Miss Dibble had been a director of Christian education in this country. While serving in the Bailundo station of the West Africa Mission she had responsibilities for medical, educational, and evangelistic ministries at the mission.

1917. *Lewis A. Convis* died in Brooklyn, New York, on February 19, 1952. He was born in New Troy, Michigan, January 14, 1878. He graduated from C.T.S. in 1917. From 1921 to 1946 he was minister of the Jefferson Park Congregational Church in Chicago and was especially well known for the confirmation program which he developed in this church and which he described in a valuable book entitled *Adventuring into the Church*. He served as a

YMCA secretary with the Polish Legion of Siberia during World War I. After the war he had a distinguished career of lecturing in the Red Path Lyceum Circuit. Dr. Convis gave freely of his time and counsel to many generations of Seminary students. Those assigned to work in his church were always deeply grateful for his stimulating friendship. He is survived by his wife and three children, a sister, and four grandchildren.

1915. *Henry James Lee* was killed by an automobile in England on Sunday, August 17, 1952, on a trip to his native country. Dr. Lee was born in Liverpool, England, April 9, 1888, and had his secondary education there. In the United States he attended Moody Bible Institute and in 1915 was granted his B.D. from the Chicago Theological Seminary. He served as minister to churches in Chicago, Oak Park, and Princeton, Illinois; Woburn, Massachusetts; and Wauwatosa, Wisconsin, where he was pastor at the time of his death. In 1949 he was honored with the D.D. degree, *honoris causa*, from the Chicago Theological Seminary. Dr. Lee is survived by his wife and by his daughter, Mrs. Karl Butzin.

BOOK REVIEWS

MODERN POETRY AND THE CHRISTIAN TRADITION

By *Amos N. Wilder*. Scribner's, 1952. 287 pp.
\$3.00.

The books which have won the Bross Prize are a distinguished succession, but none represents a more acute and perceptive appreciation of the relation between the Christian tradition and contemporary culture than this volume. It is a most difficult book to review. To do it justice, the reviewer wants only to quote it verbatim from the first page to the last.

Mr. Wilder seeks to understand our culture through the poetry of this century. He has first to establish a relationship between poetry and religion and then between religion and culture. "If we are clear that a true poet is necessarily one in whom, among other things, is to be found a powerful operation of intelligence, we may go on to say, by way of parable, that the Deity is a poet rather than a mathematician." True, although modern mathematics is essentially poetry.

To appraise the relationship between poetry and religion and culture is to be forced into history where tradition and "myth" make their impact upon experience. "Significant poetry and art are conditioned by the prevailing cultural situation and illuminate it." For us to understand ourselves, we must comprehend our history, "the autobiography of culture." This involves a brief critical tracing of the poetic tradition from Milton, for whom the Christian myth was normative, through the Romantic movement and Puritan dynamism to our own divergent situation. He then explores our own cultural crisis and its confusion of tongues, where, with balanced judgment and religious assurance, he diagnoses the human situation. This is an exceedingly illuminating chapter. He notes the loss of absolutes in our world; the "loss of ritual," these "foci of sanctity in time and place"; the loss of roots where "the deracinated Jew is like the deracinated Negro is like the deracinated European is like the deracinated American";

the loss of roots in community, where men have lost their identities as the heroes in Kafka's novels have no names. He shows how men have sought to meet the crisis by desperate and futile flights into community or in primitivism or in a return to tradition. This last attempt, by way either of neo-orthodoxy or Neo-Thomism, "where the past remains the past and men imitate it or accept its authority by way of a bondage rather than responsible renewal," presents man with false absolutes. True "absolutes derive their authority from the immediate apprehension of God and the living consent of the soul and not from any more concrete or objectified authority such as institution, creed or book."

There then follow chapters dealing with criticism of poets and poetic movements in our time. There are sections on "Nature in Traditional and Modern Poetry," "Catholic Devotional Poetry," "Gerard Manley Hopkins," "Poetry of Protestant and Anglican Backgrounds," and "The Apocalyptic Vision." All this criticism is characterized by sympathetic but crucial moral and religious insight, exciting to the reader whether he is familiar with the poets or not.

If one is to understand his approach as he explores this wide spectrum of poetic imagination, one must realize that the author, while not connecting "all the creative impulses in the arts today with Christianity or even with what could be called healthful religious renewal," sees that it is nevertheless "highly curious and worthy of close scrutiny" that these impulses have a quasi-religious character. It is for this reason that he feels that Catholic poetry is set in too formal a frame to enter into full encounter with modern experience and that the Catholic artist labors under a special handicap because of the esoteric character of his symbolism. It is for this reason that he can incorporate Delmore Schwartz into the religious tradition, since the poet sees man "caught in an anger exact as a machine." It is for this reason that he can see the religious prophet in Allen Tate, who cries:

O God of our flesh, return us to Your wrath
Let us be evil could we enter in
Your grace, and falter on the stony path.

It is for this reason that he can see that T. S. Eliot, in spite of the protestations of the "New Criticism," "tends to confirm us in the suspicion that his great theme of purgation involves too negative a view of the operation of grace in the secular life." It is for this reason that even Wallace Stevens, for whom "life is a bitter aspic," nevertheless is not alien to the religious tradition, since he can say of the original Beauty, the pure principle of Innocence,

it exists
It exists, it is visible, it is, it is.

I suspect that Auden's voice evokes more response from Mr. Wilder than that of any other contemporary poet. Certainly it does for me. "His poetry knows how to make room for the outlook of Montaigne as well as Pascal, for Nietzsche as well as Kierkegaard, for Marx and Freud as well as for Dante. Auden represents the new Christian synthesis in the making." He sees Auden as one who has a Protestant instinct, "intensified by the dialectical rigor borrowed from Kierkegaard," even though his formal theological position is Anglo-Catholic. Auden speaks to religious need in terms of incarnationism.

We who must die demand a miracle.
How could the Eternal do a temporal act
The Infinite become a finite fact?

While I can recognize in Auden the authentic Protestant claim for freedom and its protest against false culture, I am reluctant to accept the easy oversimplifications of his didacticism.

Rather Marianne Moore's self-identification with the evil in our world comes closer to the open door of redemption.

Hate-hardened heart, O heart of iron
Iron is iron until it is rust.
There never was a war that was
Not inward; I must
fight till I have conquered in myself what
causes war, but I would not believe it.
I inwardly did nothing.
O Iscariotlike crime!
Beauty is everlasting
and dust is for a time.

Mr. Wilder believes that "the most remarkable feature with regard to the situation of the Christian heritage today is that its custody has to a considerable degree passed over into the keeping of secularized groups and forces." He is impatient with the present theological tendency so easily to oversimplify as it distinguishes between spiritual and secular. He understands that the "vocation to tragedy," when it is an occasion to insight rather than to cynicism, is often to be found among those who are too readily labeled "secularist."

Wilder's own deep spirituality and his fine appreciation of the poets and artists enable him to understand the true nature of our cultural crisis so that he can say with Péguy, "Grace is insidious, it twists and is full of surprises." His book has so much to say to our generation because he himself is an artist whose tender hands can handle the artist's creation and show us what it is.

JOHN C. SCHROEDER

New Haven, Connecticut

THE EXPLORATION OF THE INNER WORLD

By Anton T. Boisen. Harper, 1952. 322 pp.
\$4.00.

The vitality of this book, first published in 1936 and now fortunately again available, remains unimpaired. It is one of those "living documents" which Dr. Boisen has constantly commended to his classes for study. His great contribution to the understanding of human nature and religion has come out of his inveterate habit of dealing at first hand with the experience of people in distress. The insights derived from these contemporary case studies also cast many a historic religious leader in a new light. In consequence no one may any longer write about mental disorder and religion or about George Fox, John Bunyan, the Hebrew prophets, Swedenborg, Paul, or Jesus without taking into account Boisen's interpretations.

His hypothesis of the difference between the experience of religious conversion and emotional disturbance gives deepened understanding to the terrors and agonies of religious growth. Religion cannot be dismissed as wishful think-

ing and escapism, for religion is "an attempt to face and grapple with the realities of life."

I wish a bibliography of Boisen's publications could have been appended to this volume. It would place him among the intellectual bridge-builders of our time. This is one of the difficult and rare intellectual arts, often misunderstood and deprecated by scholars and readers who can command only one field of specialization. Such an intellectual engineer must have an understanding of basic methodologies. Workers in various fields may then disagree with his conclusions, but, since they respect his methodology, they heed him. That is why Dr. Boisen has been able to publish his findings in journals of psychology, psychiatry, sociology, education, and philosophy, as well as of theology. The richness of his many-faceted mind is poured out in this book. We may well hope that he may be able to harvest more of his ripe wisdom in another volume.

Dr. Boisen makes no apology for theology, though he has to apologize for its loss of prestige at the time he was writing. The change in spiritual climate since that time may be gauged by the fact that, when he remarked that theology, "the erstwhile Queen of the Sciences . . . is today a monarch without a throne," his claim for its central importance seemed in many quarters quixotic. But since then many erstwhile scoffers have joined in this task of enthroning theology as Queen of the Sciences; though not all throne-builders are also fashioning the same kind of crown.

A. C. McGIFFERT, JR.

RELIGION IN THE DEVELOPMENT OF AMERICAN CULTURE

By William Warren Sweet. Scribner's, 1952. 338 pp. \$3.50.

This second and fascinating volume of Dr. Sweet's notable "History of Religion in America" deals with the period 1785-1840. His basic premise is that religion is a history-making factor and that, unless it is given its rightful place, the history of the American people cannot be understood. He accepts the fruitful Turner concept of the frontier as a major theme in our history. Americans have been a people in motion, engaged in the conquest of a continent,

constantly developing new patterns. In such a situation people find difficulty in carrying their cultural roots with them; institutions, whether civil or religious, tend to be left behind. Dr. Sweet, however, rejects the economic determinism of the Turner school of historians. He attributes it primarily to Turner's unfamiliarity with the religious records. Turner lacked sufficient knowledge of religion to put it in its rightful place. The author also rejects Charles A. Beard's claim that economic factors had a determining part to play in the adoption of the Constitution. It fails to explain, for instance, why "the Presbyterians opposed the adoption of the Constitution with an almost complete unanimity." Dr. Sweet does not himself, however, escape the economic trap: the rise of Unitarianism is not to be understood primarily in economic terms.

The writing of the history of religion in America has not passed beyond the stage of dependency on particular records as they may chance to be discovered and of denominational categories. Hence it is often still unavoidably disproportioned and fractionalized. Dr. Sweet again and again overcomes this defect, as, for example, in his generalized treatment of barbarism versus revivalism and of disinterested benevolence at work.

Dr. Sweet does not subscribe to the hero-theory of history. Only occasionally does he highlight individual leaders. In the case of William Ellery Channing and Horace Bushnell he overlooks evidence to support his thesis that religion makes significant contributions to culture. Each of these men was more than a "mere" minister. Each exercised a profound influence on culture not only indirectly as a powerful theological figure but by direct leadership in so-called secular enterprises: the elimination of slavery, peace movements, settlement houses, public parks, common education, politics, and the like. It is because of men like them and the lay leadership they inspired that the history of Protestantism in this country cannot be written just as church history.

C.T.S. readers will be gratified to note the references to the "great MSS collection" of the American Home Missionary Society which is housed in our Hammond Library; and to a number of men connected with the early his-

tory of the Seminary. Their names and lives will become more familiar as the Seminary's centennial draws nearer.

A. C. McGIFFERT, JR.

A PROTESTANT MANIFESTO

By Winfred E. Garrison. Abingdon-Cokesbury, 1952. 207 pp. \$2.75.

Protestantism cannot be described or defined except by reference to Roman Catholicism. When a Protestant layman thinks of the differences between Roman Catholicism and Protestantism, he has in mind such Roman doctrines and practices as the infallible papacy, the authoritative hierarchy, the confessional and priestly absolution, purgatory, veneration of Mary and the saints, images, medals, and relics, the demand on the part of the church for financial subsidies or police power from the government, forms of worship, rosaries, etc. Dr. Garrison deals with these matters at length. He shows how these practices are the natural outcome of the Roman Catholic theory of Christianity. Each religious practice has its theological rootage. A few of these items Dr. Garrison characterizes as being alien to the Protestant spirit, the remainder he declares are things which misrepresent the character of God, corrupt and pervert the idea of the church, and do violence to the dignity and rights of man. "These are things that Protestantism denies, denounces and protests against." He considers Roman Catholicism a form of Christianity which has been "corrupted by the absorption of ideas and practices derived from the pagan world or from secular society or from the pride and cruelty of man's sinful nature." Protestantism, as the aggregate of a half-dozen reforming movements, was born of the impulse to "affirm the truths which would correct some of the worst errors and remedy some of the glaring abuses which the Roman Catholic system had superimposed upon Christianity."

The book, however, is by no means solely polemic. Dr. Garrison sets forth, largely in nontechnical terms, the familiar commonplaces of Protestantism: justification by faith, the freedom and vocation of the Christian man, the universal priesthood of believers, the suf-

ficiency of the Bible. In addition to these basic theological affirmations, he pictures what he calls Protestantism's "lore and mores." He describes the methods, ways and means, and instrumentalities of service which account for Protestant forms of worship, symbols, use of the Christian year, communion of saints, ordination, life's great hours, the sacraments, property, organized agencies, and denominational cooperation. If he is critical of the spiritual tyranny of Roman Catholicism, he is critical also of Protestantism's sectarian division.

The main purpose of his book, Dr. Garrison states, is "to help Protestants to look at Protestantism and understand it." I can think of no better method for the realization of this worthy purpose than for Bible classes or other adult groups in our churches to choose it for a textbook. Its ten chapters are admirably adapted for just such use.

A. C. McGIFFERT, JR.

THE CHURCHES IN ENGLISH FICTION

By Andrew L. Drummond. Blessings Book Co. (American Distributor), 1950. 324 pp. \$3.50.

Dr. Drummond has become a bridge of understanding between the churchmen of Britain and America. As a bridge he has sunk his foundations deep in scholarly research, and he has embellished his superstructure with the living arts of both countries. His previous works include *The Church Architecture of Protestantism*, *The Churches Pictured by Punch*, and *Story of American Protestantism*. Incidentally, many Chicago Theological Seminary alumni had the privilege of taking a course with him some twenty years ago when he first came to this country to study our theological schools and especially our church architecture as an expression of our various forms of worship.

In the present volume he explores the field of English and American fiction as a "window into the soul" of each nation, from the novels of Jane Austen to those of Thomas Hardy and a few later and lesser lights. He groups his material under three main heads: "Protestant and Catholic Tension," "The Broad Church Novel," and "The Reformed Churches." To use his own words in prefacing his study:

Our survey starts with the intense evangelicalism of early nineteenth century England; we climb the austere steps of the High Church Movement, and on its sun-lit heights behold the "Second Spring" of Roman Catholicism. Then we find ourselves in breezy upland country, exposed to the chill winds of modern thought: how are the churches to react to the challenge of science, philosophy, new knowledge about the Bible—and the demands for "social justice"? We talk to Charles Kingsley in 1850 and with Mrs. Humphry Ward in 1887 and with many other novelists since then on both sides of the Atlantic. The last section of the book deals with the Reformed Churches—the Church of Scotland, the Free Churches of England and New England Puritanism.

He adds an epilogue on "The Sermon in Victorian Fiction."

He treats perceptively practically every important novelist or writer in England and America in the century and a half covered by his survey—George Eliot, Dickens, Thackeray, Charlotte Brontë, Harriet Beecher Stowe, Fielding, Hawthorne, Scott, Holmes, Butler, Stevenson—to name but a few. The major ones he considers in their growth as well as in their mature artistry. The net result is that the reader sees the streams of humanity flowing through these centuries as the novelists saw them—alive and struggling with issues both timely and timeless. The reader sees more: he sees the churches and their various theologies as forces influencing in no small degree the destinies of individuals and of nations.

To students of literature Dr. Drummond's approach will bring a fresh and bold interpretation of the great novels of the period. To students of sociology it will provide a new insight into the effects of the changing schools of religious thought upon the social environment. To students of religion it will furnish a fascinating panorama of the churches viewed by a thorough scholar who has a profound sympathy with the Christian cause.

FRED EASTMAN

Claremont, California

CHURCH PUBLIC RELATIONS

A public relations program includes the sum total of all impressions, whether from sermons, choir music, pastoral calls, the attitude of the janitor, or the voice on the telephone. Likewise, the care of church properties, the every

member canvass, the church bulletin, the conduct of business sessions of committees, advertising and publicity, and all other activities of the church have a bearing on the attitude of the public toward the church.

Business has long recognized the importance of public relations and has employed experts to promote its welfare, but the church has been backward in grasping the significance of the little things that count toward winning the good will of the community it serves.

Three good books have been published recently that will help:

Public Relations Manual for Churches. By Stanley I. Stuber. Doubleday, 1951. 284 pp. \$3.00.

Dr. Stuber is chairman of the Public Relations Committees, Division of Home Missions and Joint Department of Stewardship of the National Council of Churches of Christ in the U.S.A. With a rich background of experience, he covers twenty-five important questions, such as how to keep the church before the public, how to use bulletin boards, how the church school builds the church, how to conduct campaigns, how to meet criticism, how to write letters, how to prepare news, how to use visual aids and the radio, and how to do almost everything that will help to create better public relations.

Public Relations for Churches. By Stewart Harrel. Abingdon-Cokesbury, 1945. 136 pp. \$1.25.

Mr. Harrel is an authority on public relations, director of public relations at the University of Oklahoma, a former newspaperman, contributor to magazines, author of books, and an ordained minister of considerable experience. If you find that your attendance is decreasing, your workers are showing a spirit of inertia, your church is not getting enough publicity, your activities are failing to create interest and enthusiasm, and your staff needing new life, then Mr. Harrel's book will be a stimulation, covering as it does the creation of public opinion, press relations, advertising and publicity, drama, broadcasting, the writing of good letters, and giving a multitude of helpful hints on pitfalls to be avoided and steps to be taken to bring success.

Public Relations Handbook. Edited by Philip Lesly. Prentice-Hall, 1950. 902 pp. \$7.50.

This excellent treatise is more in the nature of a textbook for use by teachers of the subject of public relations. It explains the nature of public relations, development, achievements, and benefits. Leading industrialists tell how they work to improve their programs to win and hold public confidence. Among subjects covered are employer-employee relationships, building good will in the community, financial support of nonprofit organizations, instructions for radio and television work, how to secure publicity, how to use printing, and a special chapter by Stewart Harrel on "Public Relations for Religion and Religious Groups."

A careful study of any one of these three books would greatly enrich the knowledge of ministers, public relations committees, and all others interested in the welfare of the church.

ROBERT CASHMAN

How

By Betty Stewart. Friendship Press, 1952. 96 pp. \$0.50.

How is a book of cases of the way to do the work of home missions. It consists of vivid descriptions of work and institutions which have to do with human rights, the understanding of peoples, prejudice, rural life, city life, health, education, work, and worship.

SAMUEL C. KINCHELOE

S.O.S.: THE MEANING OF OUR CRISIS

By Pitirim A. Sorokin. Beacon Press, 1951. 177 pp. \$2.50.

For a number of years Pitirim A. Sorokin has been moving in the direction of becoming a major prophet in our times. His earlier studies were of a scientific sort, including such topics as mobility and the study of rural-urban differences. In the past he has often attempted to give statistical quantification to his basic propositions. He says that in this work he will intentionally "abandon dry, scientific description in favor of a dramatic, impressionistic-expressionistic portraiture." He takes as his ex-

amples in this enterprise Erasmus' *The Praise of Folly*, Carlyle's *Sartor Resartus*, and Nietzsche's *Also Sprach Zarathustra*.

His belief that his earlier forecastings in his *Social and Cultural Dynamics* and the *Crisis of Our Age* have been confirmed as the years have passed gives him added courage to move on. He says: "Not a single important point in these words has been repudiated by history; not a single basic proposition, therefore, needs drastic revision. What is needed now is a comprehensive outline of the main development of the crisis of our age from 1940 up to the present moment. These essays attempt to perform this task." As he says, he does not attempt to make this description by the enumeration of countless events, but by relating the events to the formulas of a murderous trend as found in polarization and totalitarianism.

Sorokin summarizes the human past in terms of man's destruction of man—he pictures what Man as Killer has done to enslave and kill. The volume is a conception of a new utopia in terms of freeing man from his past and establishing a new liberation.

He sets forth the seven steps by which this can be done. These begin with the cessation of war and end with the elimination of the "man eat man" struggle for existence. They include the inculcation of "Thou shalt not kill" into everyone from the moment of birth.

He raises the basic question regarding suffering and frustration and suggests that there are four main types of response as versus the biblical doctrine of purification by suffering or the Freudian doctrine of aggression because of frustration.

He makes an effort to establish social laws by which we can understand the two basic processes which he thinks of as occurring again and again in many societies and periods of time. He thinks of the conditions as governmental regimentation and the polarization in individuals and groups. He shows how the governmental regimentation has been taking place over the last several decades and how at the present moment the polarization of individuals and groups is the dominant characteristic of our era.

He feels that these matters are not understood by the common man or by the social scientists, statesmen, or business and labor lead-

ers. He feels that the laws which he formulates are "possibly among the very small number of roughly valid 'social laws' discovered by the social and psychological sciences."

SAMUEL C. KINCHELOE

BY THE WAY

By Francis J. McConnell. Abingdon-Cokesbury, 1952. 286 pp. \$3.50.

The reminiscences of a bishop of the Methodist church who has been a leader of the liberal branch of the denomination for fifty years are written in the chatty style of a story shared with intimate friends gathered around the fire-side. Recalling incident after incident, Bishop McConnell opens some great chapters in Methodist history as they relate to his life-story. The story unfolds easily, but I wish that some of the great events in which Bishop McConnell played a large part could have had more careful interpretation by this outstanding leader of Protestantism. His has been a distinguished ministry and a fruitful administration. Surely his life-record deserves more than passing treatment, "by the way."

ROBERT E. TINKER

THE ERA OF THE CHURCH FATHERS

By Hans Lietzmann. Translated by Bertram Lee Woolf. Scribner's, 1952. 212 pp. \$4.00.

Volume IV of Lietzmann's *History of the Early Church* begins with the reign of Jovian and carries the story to the threshold of the fifth century. The last gasps and final defeat of Arianism, as determined by council upon council, receive as much emphasis as the attitudes of the emperors toward Christianity. At times the refinements of theological positions of church leaders seem to obscure the charting of the main course of Christian history. A photographic mind is needed if one is to remember in detail the fragmentation of the Arian cause toward the end of the fourth century. The book is not important for this—at least for the casual reader. What is important is the treatment of Ambrose, of popular Christianity, and of monasticism. Chapters on the civilization of the fourth century and the beginnings of Chris-

tian art were planned, but Lietzmann's death intervened. One wishes he had lived long enough to assess the contribution of the great Augustine to the formative period of Latin Christianity. The chapter on monasticism, however, is alone worth the book, conveying as it does the story of Christian asceticism from its beginnings to the end of the fourth century. It neither supplants nor completes Strathmann's work, but it gives a clear, running account of the development of one of Christianity's major emphases. Lietzmann has passed from the scene, but scholars will long benefit by the carefulness and accuracy of his labors.

MERVIN M. DEEMS

THE HOLY BIBLE

Revised Standard Version. Containing the Old and New Testaments. Nelson, 1952. 1291 pp. \$6.00.

The first thing one does in opening a new version of the Bible is to turn to the familiar passages to see how they read. In this authorized version they read remarkably well. The familiar rhythm of the beautiful King James Version has been kept, but words which have long since disappeared from normal usage have been supplanted by more ordinary expressions—"maketh" becomes "makes"; "let" is replaced by "hindered" or "prevented"; "prevent" becomes "precede"; and so on. Instead of Jehovah being my shepherd, it is again the Lord. Unnecessary words have been eliminated. The language is far more direct and so more easily permits the incisive thought lying back of the language to shine through. This is as it should be—and the thirty-two scholars who fashioned this revised version have done their work faithfully and well. I write this review on publication day, almost in the middle of Christian Education Week, when across this land special services are being held celebrating this tremendous event. I understand one million copies will be run in the first printing. The question is whether they will be enough. Just a moment ago I met a rural pastor whose parish runs something like fifteen square miles who, noticing the Revised Standard Version under my arm, said, "They're sellin' pretty well down my way—guess that's the story all

over." As ministers use this version, with its beauty and clarity, their people will want to become familiar with it. I would say that the appearance of this Revised Standard Version of the Bible is the *second* great fact of our time.

MERVIN M. DEEMS

"ANCIENT CHRISTIAN WRITERS,"

Nos. 13 AND 14

Tertullian. Treatises on Marriage and Remarriage. Translated and Annotated by William P. Le Saint, S.J. ("ACW," No. 13.) Newman Press, 1951. 196 pp. \$3.00.

St. Prosper of Aquitaine. The Call of All Nations. Translated and Annotated by P. De Letter, S.J. ("ACW," No. 14.) Newman Press, 1952. 234 pp. \$3.25.

The Newman Press continues to turn out selected works of the Church Fathers in attractive and readable print, dignified and modern English, and sound scholarship. It is a delight to read the works of the Fathers as they appear, about two volumes a year in this series. Numbers 13 and 14 give us the fiery Tertullian as he discusses marriage and remarriage in three treatises, *To His Wife, An Exhortation to Chastity*, and *Monogamy*, and the calmer tone of Prosper of Aquitaine as he comes to the help of Augustine in the discussion concerning grace in *The Call of all Nations*. Both volumes follow the pattern already established for the series, commencing with a brief but helpful introduction and then the text followed by complete and scholarly notes.

MERVIN M. DEEMS

THE UPANISHADS

A New Translation, Vol. II. By Swami Nikhilananda. Harper, 1952. 390 pp. \$4.50.

In this volume Swami Nikhilananda of the Ramakrishna-Vivekananda Center of New York presents three Upanishads—the *Śvetāśvatara*, *Praśna*, and *Māndukya*. Previously in Volume I he presented four other Upanishads, and three more will be forthcoming.

Although this is a careful and scholarly "new translation" of the Upanishads, it is more than that. These volumes include the commentaries of Sankara, ninth-century advo-

cate of nondualism. It has often been stated that Sankara betrayed the basic tenets of the Upanishads; Swami presents a forceful argument that Sankara's basic assumptions were explicitly or implicitly in the Upanishads. However, readers should keep in mind that Sankara's rivals—Rāmānuja and Madhva—also based their views on Upanishads and that their views are still live options within Vedānta.

In his previous work, *Self-knowledge*, Swami wrote: "Vedānta is a systematic philosophy and aims at the demonstration of Ultimate Reality with as much reason as can be brought to the understanding of the problem of transcendental Truth." He goes on to say that four simple statements epitomize nondualism: the divinity of the Soul, the unity of existence, the Oneness of Godhead, and the harmony of religions.

Swami's articles on "Hindu Ethics" (II, 1-34), together with his "Discussion of Brahman in the Upanishads" (I, 25-105), are important contributions from this nondualistic Vedāntic perspective. Swami admits that Vedānta allows conflicting philosophical views, but he seems confident that the ultimate synthesis is to be found in nondualism, following the tradition of Sankara.

JOSEPH M. KITAGAWA

LET US PRAY

By Albert Buckner Coe. George W. Stewart, 1952. 157 pp. \$2.00.

The minister and president of the Massachusetts Congregational Conference and Missionary Society is a minister in fact as well as in name. Another impressive evidence and illustration of this is to be seen in his new book, *Let Us Pray*. Quite clearly this collection of prayers was not written for a book. The book is made of selections from thousands of prayers which Dr. Coe has prepared for all manner of occasions in his distinguished ministry.

Written in simple, direct, scripturally flavored language, these prayers are for the use of individuals, families, pastors, and the church. There are few occasions for which prayer might be requested that Dr. Coe has not included at least one beautiful and helpful intercession. An

especially interesting and helpful feature of the book is a collection of prayers from the Bible.

It chances that this reviewer knows a large number of persons who have purchased this book and are finding it a stirring and stimulating companion in their daily pilgrimages to the "throne of grace."

FRED HOSKINS

Oak Park, Illinois

THE MODERN RIVAL OF
CHRISTIAN FAITH

By *Georgia Harkness. Abingdon-Cokesbury, 1952. 223 pp. \$2.75.*

This book could serve effectively in a study group. It would provide ideas for a strong series of sermons portraying the forces which besiege or beguile Christian faith today. Its chief value may be for the liberal, unsupported by doctrinal disciplines, who has attempted to think his way through the mazes and quicksands of contemporary ideologies to the solid ground of the thinking of Jesus. Here is the method, the wise guidance, and the evidence for the liberal, should he be confused, to find anew the peace of his spiritual home.

The clarity of Miss Harkness' thinking is matched by her limpid style. Hence the book is pleasant to read. Nor does she puzzle the ordinary reader with professional jargon.

She defines secularism as "the organization of life as if God did not exist." Secularism faces Christian faith on seven fronts. The first two, scientism and humanism, are philosophical and ethical in their content. The remaining five—nationalism, racism, fascism, capitalism, and communism—are political, economic, and social ideologies. While most of these seven have little or no appeal for the Christian as complete philosophies, yet secularism has invaded the churches and has diminished their power as builders of the Kingdom of God.

This spiritual enervation is accomplished because some of the goals set up for the secularists are accepted by Christians as desirable. If the goal is good, why quarrel over the means to attain it or be precise as to the motive? Miss Harkness goes to the root of this matter. The motive for the good deed is the decisive all-important factor for the Christian. Good works are not enough. Christian goals must be chosen

and reached by Christian means; the propulsion must be given by a Christian motive. Too often secularist means are used within the churches.

What minister does not know pressures to compromise with the secularistic spirit pervading the churches! A reading of this excellent book leads a minister to reappraise the entire program of his church, using Christian motivation as the touchstone to test the genuineness of its every part.

JOHN M. PHILLIPS

Lockport, Illinois

THE INTERPRETER'S BIBLE: A COMMENTARY
IN TWELVE VOLUMES, VOL. VIII:

LUKE, JOHN

Edited by Nolan B. Harmon, with George A. Buttrick, Walter Russell Bowie, Paul Scherer, John Knox, and Samuel Terrien. Abingdon-Cokesbury, 1952. 811 pp. \$8.75.

This, the second volume in the twelve to be issued in *The Interpreter's Bible*, is well matched to complete the series on the Gospels, though there are differences. Volume VII on Matthew-Mark was wholly American authored: Introduction and Exegesis of Matthew by Sherman Johnson, Exposition by George Buttrick; Introduction and Exegesis of Mark by Frederick Grant, Exposition by Halford Luccock. Volume VIII's Introduction and Exegesis of Luke are by Canadian S. MacLean Gilmour, professor of New Testament at Queen's Theological College; the Exposition is divided: chapters 1-6 by Walter Russell Bowie, professor of homiletics at the Protestant Episcopal Seminary in Virginia; chapters 7-12 by John Knox, professor of New Testament at Union Seminary, New York; chapters 13-18 by George Buttrick, senior minister of the Madison Avenue Presbyterian Church of New York; chapters 19-24 by Paul Scherer, professor of homiletics at Union Seminary, New York. For John the editors crossed the Atlantic, with the Introduction and Exegesis by Wilbert F. Howard, principal of Handsworth College, Birmingham, and the Exposition by Arthur John Gossip, emeritus professor of Christian ethics and practical training at the University of Glasgow. The texture of this volume reflects the difference between British and American

scholarship and religious and homiletical temper.

Both volumes reproduce the best scholarship and religious interpretation of the last half of the nineteenth and the first half of the twentieth century. This is suggested in the invasion of the expositions by poetical quotation, from Tennyson's "Flower in the crannied wall" to Gamaliel Bradford's "One unchanged obsession . . . a keen, enormous, haunting, never-sated thirst for God."

The ecumenical breadth of the work is now indicated by quotation, in exposition of Luke 1:34, 35 on the Virgin Birth, of the statement issued by the 1922 Commission on Christian Doctrine, appointed by the archbishops of Canterbury and York, that "many of us hold that belief in the Virgin Birth" but that others hold that "a full belief in the historical Incarnation is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation" and that "we recognize that both views outlined above are held by members of the Church, as of the Commission, who fully accept the reality of our Lord's Incarnation, which is the central truth of the Christian faith."

Of the light shining in the darkness, John 1:5, the exegete cordially accepts the rendering of R.S.V. over A.V. that "the darkness has not overcome it." A further suggestive alternative is offered in "overtake," as if in the desperate race between Darkness and Light the Malign Shadow has not outraced and cannot outride the Blessed Light.

"Comprehensive" may be reserved for these volumes themselves, and for the total work, which in Volume XII will carry a tripartite index: general, scriptural, and illustrative. *The Interpreter's Bible* is well weighted and edged to be the indispensable tool of the biblical preacher, teacher, and student.

ALFRED W. SWAN

Madison, Wisconsin

THE NEW MAN

By Maurice Nicoll. Hermitage House, 1951. 235 pp. \$3.00.

Dr. Maurice Nicoll, a pioneer in psychological medicine, retired British practitioner, and

latter-day student of New Testament interpretation, here presents an unusual example of what may happen when the psychiatrist's imagination goes to work on the parables and miracles of Christ.

Believing that there is an outline for the study of human mental and emotional difficulties laid down in the Gospels, he sets out to demonstrate the real purpose of those teachings as being an aid to man in transcending that violence which characterizes his present level of being. The "new man," then, is the end result of an inner revolution, or rebirth, when he has come fully to understand the "esoteric," "psychological" meanings which lie buried beneath the surface as one looks at the teachings of Christ with a literal eye.

The specific interpretations given to words, phrases, and ideas, the reader will need to see for himself. To say the least, they are imaginative, at times creative, and in some instances incredible. While these undoubtedly aid in the author's personal appreciation of the Jesus of history, they tend to confuse one's understanding of the Christ of faith and ought not enter into the preacher's public utterances without very careful consideration.

GEORGE D. ALLEY

Dundee, Illinois

ANSWER TO WAR

By Millard Lind. Mennonite Publishing House. 1952. 143 pp. \$1.75.

This book is written as a study guide for young people, showing particularly the historical witness to peace of the Mennonites. Lind tries to show that "man is at war with man, because he is first of all at war against God." *Answer to War* attempts to give "God's answer to war" as found through God, Christ, and the church.

There is an interesting discussion of objection to war in biblical times, treatment of Mennonites during the French and Indian War and subsequent wars, and the problem of church and state. The story of the positive approaches to peace through various types of service and relief is well told. An attempt to get at the economic causes of war in "God's Answer in Economic Relations" only scratches

the surface of our greatest and most pressing problem as it relates to war. The book raises many questions which every person disturbed about growing militarism and nationalism will find useful in study with young people.

ROGER W. AXFORD

Chesterton, Indiana

CHRISTUS VICTOR

By Gustaf Aulén. Macmillan, 1951. 163 pp. \$2.50.

Gustaf Aulén, distinguished Swedish theologian, first delivered these lectures at the University of Upsala in 1930. They were translated into English the following year, but not until twenty years later did this American edition appear. Bishop Aulén deals with the Christian doctrine of the atonement, presenting not a personal opinion or an apologetic, but a historical study of the three main forms in which this doctrine has been believed down through the Christian centuries.

The view which the author calls "classic" is obviously the one favored by him, as he sets it in opposition to the other two: the "Latin" or legalistic and the "subjective" or humanistic. The classic view sees the Incarnation in direct relation to the Atonement, making the entire action one of grace, both in initiation and in accomplishment, on the part of God. God was in Christ reconciling the world to himself and himself to the world. This view deserves to be called "classic" because under thorough study it is seen to have dominated the New Testament, the early Fathers, and the whole church for a thousand years. It was revived with power and vigor under Martin Luther, and Bishop Aulén charges those theologians with error who have held Luther to be more in agreement with the Latin legalistic view.

A second view, developed most clearly in Anselm's "satisfactionist" theory of the Atonement, shows how the work of redemption is accomplished by Christ as man, from man's side. God is justly satisfied with a reasonable and adequate payment on the account of human evil rather than graciously reconciling himself and the world to an account that never can even begin to be adequately settled.

This Latin heresy leads almost automatical-

ly to the "subjective" or humanistic view of the Atonement, wherein Jesus is held to be the perfect example, and salvation is by imitation or admiration, a view that has plagued Protestantism since the days of the Pietists and the Enlightenment. Needless to say, Bishop Aulén rejects this as well as the Latin view, although finding in both valuable trends and contributions.

His conclusion: "This book has sought to give a historical analysis, not to make an *apologia* for the classic idea, yet it has been compelled to appear almost as a vindication of the classic idea."

The author succeeds admirably in the task he set for himself. The argument is well outlined and proceeds with dispatch toward its goal. The translation is good. Whether or not the reader agrees with the thesis, he will find the book stimulating and worth-while. If he agrees, he will welcome one more contribution to the cause of injecting solid substance into the milk-and-water theology of modern Protestantism.

ARLAN A. BAILLIE

Bangor, Maine

THE DOCTRINE OF THE ATONEMENT

By Leonard Hodgson. Scribner's, 1951. 159 pp. \$2.50.

This book comprises the Hale Lectures delivered in 1950 at Seabury-Western Seminary by the distinguished English theologian and Oxford professor of divinity. Canon Hodgson is well known in America through his teaching, his previous publications, and his leadership in the Faith and Order Commission of the World Council. His credentials to discuss any doctrine of Christian theology are universally admitted.

His view of the Atonement is in essential and enthusiastic agreement with Gustaf Aulén's "classic" view as analyzed in *Christus Victor*. The doctrine of the Atonement "proclaims an objective act of God whereby the power of evil in creation has been overcome and cast out." Hodgson deprecates Aulén's temptation to minimize the manhood of Christ but agrees that "we need the image of the victorious warrior Christ to set beside those of Christ as sin-bearer, propitiator and advo-

cate." He claims, however, that these views need not be considered as mutually exclusive rivals. Rather, each has a contribution to make to the understanding of the whole. The doctrine of the Atonement is the Gospel message itself, and there are so many ways of teaching and believing it that no single one can claim to be "official."

Canon Hodgson's treatment ranges further afield than Bishop Aulén's, even into the realm of church and state. It also is an important contribution to our contemporary theological needs and will stimulate the homiletical interest of the parish minister.

ARLAN A. BAILLIE

Bangor, Maine

THE SPIRIT OF ST. FRANÇOIS DE SALES

By *Jean Pierre Camus. Harper, 1952. 249 pp. \$3.50.*

This book is an early seventeenth-century "testament of devotion" the current edition and republication of which will greatly aid those who seek an appreciation of the "mystique," the inner quality of spirit and religious faith (as differentiated from the "politique" in emphasis) of post-Tridentine Roman Catholicism. (The imprimatur is tucked away on the last page.) It is a grasp of this aspect of his faith that Thomas Sugrue would urge upon his fellow-churchmen. But this book contains no polemic material for Paul Blanshard or for those who would try to silence him.

St. François de Sales (1567-1622), bishop of Geneva, the scene of Calvin's ecclesiastical experiment, consecrated the head of the neighboring see of Belley when the latter was at the tender age of twenty-five. Jean Pierre Camus, the new young bishop, became the alter ego of the man to whom he refers as "blessed François," "our dear friend," "our dear Father," "the blessed bishop." Their close friendship was the means through which the young disciple was able to report to us these almost verbatim transcriptions of many conversations he had with "M. de Genève." They cover a wide range of topics which the editor has gathered together under convenient headings such as the love of God, the love of neighbor, prayer,

grace, death, gentleness, abandonment, poverty, obedience, vocation, and the religious life.

That each unit is complete within itself and comparatively brief would suggest that the volume may be used to the best advantage as a source of occasional devotional readings. After its appearance in 1639, it soon found a revered place on the *prie-dieu* in many a French household. The contemporary interest in "the life of the spirit" may find this book on many an American bedside table.

Those who like à Kempis, St. Theresa, Bernard, John of the Cross, Schwenckfeld, and Bonaventura will be at home with François de Sales. He was a gentle man whose appropriation of the doctrine of grace gave him a Christian optimism quite different from the rigorous Jansenists. ("O felix culpa . . . Happy fault that was worthy to have such and so great a Redeemer.") "I would either love God or die. . . . Life without that love is infinitely more terrible than death." "We must fear God through love, not love him through fear."

DONALD L. BERRY

Marion, Indiana

THE REFORMATION OF THE
SIXTEENTH CENTURY

By *Roland H. Bainton. Beacon Press, 1952. 276 pp. \$3.75.*

Professor Bainton has filled the need, on the whole very well, which has existed for some time for a relatively brief epitomization of the religious and cultural significance of the Reformation. The volume under discussion is written for the intelligent, general reader rather than for the specialist. It is, accordingly, not encumbered with scholarly apparatus, but an excellent and brief bibliography is provided at the end. The subject matter is conceived in a large way. Bainton distinguishes four main types of Protestantism—Lutheran, Calvinist, Anabaptist, and the "free spirits." He characterizes the inner dynamic of each and portrays its cultural setting. Further, he discusses (in what to this reader is the most successful part of the book) their influence upon politics, economics, and domestic life in a succinct but stimulating way. Also, he sheds light upon the Anglican settlement and upon the British

genius for "comprehension" without violent upheaval.

At times the aim of synoptic characterization seems to produce unfortunate results. Thomas Aquinas is portrayed, in one short paragraph, as a "realist" in philosophy, and inferences are made from this "fact" to the Catholic theory of the church. Again the terms "realism" and "nominalism" are introduced into a hurried discussion of the Trinity in a confusing and misleading way. The chapters on the fight for recognition of the Lutheran and Calvinist faiths affected this reader somewhat like a movie projected at four times the normal speed.

On the other hand, the major figures of the Reformation are presented so that the reader is able to sympathize with their deepest intentions. One feels an especial warmth on Professor Bainton's part for the "free spirits." The virile power of Calvinism is well portrayed, and some corrective is offered to the glib generalizations often made about Calvinism's contribution to capitalism. We are fortunate that a scholar of Bainton's stature has provided us with this volume which tells its story vividly and with a keen sense for the basic issues involved.

FRED BERTHOLD, JR.

Hanover, New Hampshire

OUR FATHER

By Helen Link. Christian Education Press, 1952. 96 pp. \$1.75.

These devotional materials for families are introduced with a section of Moffatt's translation of the thirteenth chapter of I Corinthians and the Lord's Prayer. The selections that follow are taken from fact and legend and the everyday experiences of children. The author has remembered that families live on farms as well as in cities. She deals with experiences of the church that are at the child's level of interest and recalls how the Bible was made as well as how some of the old stories came to us. Nature stories are used to illustrate God's care through the seasons.

The selections are brief enough to hold the interest of young children, and most of them have content to appeal to the nine- and ten-

year-old. Incidents concerning behavior problems may seem to be solved without understanding of fundamental causes, but in general there is a wholesome appeal which would make this a desirable book for parents and children to share. Some of its value may be in having further questions raised, leading to good family conversation and natural worship.

MABEL BREHM

Des Plaines, Illinois

NATURAL SCIENCE AND THE SPIRITUAL LIFE

By John Baillie. Scribner's, 1952. 43 pp. \$1.75.

Instead of a review, this space is best used to call attention to a rare value. If you fellow-ministers have wanted something to lend to a sincere, competent layman to serve as the basis of a disciplined conversation about the relation of religion to science, here it is.

This is an address given last year by Professor Baillie before the British Association for the Advancement of Science. It is distilled wisdom, organized around the personal focus of the problem of the relation of faith and science, as the author says:

It seems to me, however, that the discussion of this relation is constantly vitiated, and the complexity of it unduly simplified, by being thought of as a relation between the outlooks of two different men—the man of science on the one hand and the man of faith on the other. Surely the depth of the problem emerges only when the man of science and the man of faith are the same man, so that the two who have to walk together are but two elements in the total outlook of a single mind.

MALLARY FITZPATRICK, JR.

Detroit, Michigan

AFRICANS ON SAFARI

By Leslie C. Sayre. Friendship Press, 1952. 164 pp. Cloth, \$2.50; paper, \$1.25.

AFRICAN HERITAGE

By Emory Ross, Friendship Press, 1952. 141 pp. Cloth, \$2.00; paper, \$1.25.

These books present two approaches to the current foreign mission study theme. The first

is the "personalized" account of Protestant missions in Africa. Phillip Camborne, after his retirement from the ministry, finds himself in Africa visiting his two sons and their families. What he finds there is the substance of this book. In Johannesburg he is greeted by his businessman son Jim and his Afrikaner wife Greta. The attitudes of the British and Dutch middle class toward the South African color bar somewhat unnerves Phillip about continuing his journey. However, his visit with his son Cliff, a missionary in Central Africa, slowly dispels his anxieties. There he meets Christian Africans "on safari," journeying hopefully through life. For many the safari is from the limited world of the village to the world-wide community of the Christian church. For one it is a journey from the cannibalism of a forest village to the healing of bodies in a mission hospital. For Phillip it is a safari toward a deeper understanding and appreciation of twenty-one million Christian brethren.

The second book is the "authoritative factual approach" written by perhaps the leading American authority on African missions. Six important themes—human rights, education, the rural-urban dilemma, communism, the African church, and North America's responsibility—are factually presented and analyzed with an insight gained through forty years of service in Africa.

I commend both of these books for serious study by all who have a concern for the world mission of the church. I had some misgivings about their literary style—occasionally the dialogue sounded like an editorial from the *New York Times* and the prose an excerpt from a report to the Prudential Committee—but these limitations ought not keep us from the mine of information within!

YOSHIO FUKUYAMA

Chicago, Illinois

FLORENCE ALLSHORN: A BIOGRAPHY

By J. H. Oldham. Harper, 1950. 168 pp. \$2.75.

Although Miss Allshorn gave more than thirty years of her remarkable life to the cause of missions through the Church of England, she was much more than the typical missionary. Having been assigned to work in Uganda,

East Africa, in 1920, she served creatively in that field for fifteen years and then, owing to illness, was obliged to return to England. However, she refused to become inactive on this account and subsequently launched a training program for missionaries in which she demonstrated the validity of her unique educational principles.

This great missionary leader, referred to as "our Protestant St. Theresa" by one of her contemporaries, had an insatiable zest for life along many lines. Her greatest passion, however, was to relate thought to action, after the pattern of Christ. With her students she emphasized "the starting point in training is always where a person is." And on one occasion she remarked that no student ever passed through her hands who had not taught her something. Says her biographer, "To serve with body, soul and spirit, an integrated whole—that was Florence Allshorn." For her the secret of salvation "of anything or anybody" hinged on the conversion of words into deeds, with and through the whole being. This book will be of interest to missionaries, pastors, and religious educators.

H. LEE JACOBS

Fort Dodge, Iowa

THE MYSTERY OF LOVE AND MARRIAGE

By Derrick Sherwin Bailey. Harper, 1952. 145 pp. \$2.00.

Sex attraction, sex love, and the physical side of marriage are much discussed by the man in the street and sometimes even in theological seminaries, but very little is written about them in theological books. Deploring the lack of any adequate study of the physical side of marriage within the context of the Christian faith, and believing that the "grave sexual disorder of our time demands a reorientation of the Church's attitude to sex and marriage," the author has developed a theology of sexual love which will stimulate the thinking of every Christian minister and educator. Here is a fresh, scholarly approach to an age-old problem which theologians and ministers have shied away from but which they can no longer avoid.

Whoever seeks a meaningful and adequate

Christian interpretation of the physical aspect of sex relations and its bearing upon courtship and marriage will find this book invaluable and whoever works with young people in the church ought not to be without it. It seems to me this little book will enable the Christian marriage counselor to make a distinctive contribution over and above that which any secular counselor can make.

JULIAN J. KEISER

Chicago, Illinois

FULFILL THY MINISTRY

By Stephen C. Neill. Harper, 1952. 152 pp. \$2.00.

Fulfill Thy Ministry is a small book comprising five addresses which Bishop Neill, co-director of the Study Department of the World Council of Churches and formerly missionary bishop of the Church of England in India, gave to the Inter-Seminary Conference at Rock Island, Illinois, in January, 1950. It would be labeled an "inspirational" book, and in truth such I found it to be. Every minister needs to be called back, up, and ahead, to the deepest religious meaning of the Christian ministry, and this book does that. I found the chapter on "The Minister and Himself" the most searching and the one on "The Minister and the World" the most provocative. I do not know that I could urge every minister to buy this book, considering all the books there are to buy, but I would urge every minister to read and ponder this book.

JOSEPH F. KING

Oberlin, Ohio

THE ASCENT OF MOUNT SION

By Bernardino de Laredo. Translated with Introduction and Notes by E. Allison Peers. Harper, 1950. 275 pp. \$3.50.

This book is the third part of a treatise of that title originally published in 1535 at Seville, by Laredo, a physician and Franciscan lay brother. The treatise in its entirety consists of three parts, the first two of which the author delineates as follows: "The first part of this book deals with a man's knowledge of himself; the second part incites him to follow Christ's footsteps and the rules of the Cross."

The main theme of this book, the third part of the treatise, is a description of the contemplative life. Various levels of progression to "pure contemplation" are outlined, with suggestions how those seeking to experience these levels of the mystical life must proceed. Laredo is repetitious, often to the point of boredom. Some of his metaphors become so involved that the translator is quite correct in saying that they are sometimes strained to the breaking point. The main appeal of the book will be to scholars, particularly those interested in Spanish mysticism. Yet, to read Laredo is to see the striking contrast the contemplative life offers to a "material-mad" society.

MILTON LAIB

Ashland, Nebraska

GUIDE TO THE CHRISTIAN FAITH

By William A. Spurrer. Scribner's, 1952. 242 pp. \$2.50.

Perhaps the best characterization of this introduction to Christian doctrine by a liberal Episcopal clergyman is the author's own sentence: "It is only one man's description and understanding, and therefore is seriously limited" (p. ix). The book is strikingly uneven; some sections show unusual insight and capacity for translating doctrine into the vocabulary and experience of everyman; others are shallow and weak.

Spurrer begins by considering the nature of theology and the relation between reason and faith, goes on to deal with the major Christian doctrines, and concludes with two appendixes—one on contemporary Christology; the other, attacking the thesis that there is anti-Semitism in the Gospels. It is not unfair to characterize this book as an attempt to state the experiential or psychological equivalents of the major doctrines in such a way that the reader will find them meaningful in terms of contemporary personal and social experience. Effectively carried through, this attempt would be valuable, yet the book as a whole raises two general questions: Does an introduction to Christian doctrine provide the best guide for the average person "to what Christianity is all about"? Is not a writer being both theologically and philosophically irresponsible when he deals with

doctrine apart from its historical origins and development?

In spite of occasional high spots in the author's discussion of doctrine, this reader was depressed by the awkwardness of the writing and the admitted crudities; for example, "We will not have to clean our fingernails in life after death" (p. 159). Depressing too were the frequent half-truths and exaggerations: "The myth of Adam and Eve . . . is called a myth because it is not true from a biological point of view" (p. 95); "Uneducated ministers and laymen who have no real knowledge of Christian doctrines are the chief barriers to the union of Protestantism" (p. 10). Spurrier's discussion is frequently shallow (e.g., the problem of God as personal or the meaning of the Cross). His own metaphysical position is vague (e.g., the discussion of "Reality"), and he uses the biblical materials critically or uncritically to suit his convenience—critically regarding Jesus' messianic claims, uncritically regarding the Resurrection.

PERRY LEFEVRE

Galesburg, Illinois

NINTH HOUR

By Gilbert Kilpack. Wood engraving and initials by Fritz Eichenberg. Pendle Hill, 1951. 38 pp. \$0.35.

"The plain truth is we do not know Jesus, and we do not know him because we do not want his cross. . . . The pain we must bear, but the cross we deny."

Gilbert Kilpack probes deeply and prophetically into the problem of our spiritual blindness. "All his [Jesus'] teachings were gathered up and compressed into the agony of a few dark hours," yet "the ninth hour continues for our Lord."

Consideration of this problem leads into sections on the nature of man, salvation, and the church. Too much ground is covered for a pamphlet. The author's thesis deserves more extensive treatment. But this shortcoming is counterbalanced by a beauty of style. Thoughts are artistically expressed, with an impact found in good poetry.

LAWRENCE MCK. MILLER, JR.

New Britain, Pennsylvania

THE CHRISTIAN INTERPRETATION OF RELIGION

By Edward J. Jurji. Macmillan, 1952. 318 pp. \$4.50.

Under this possibly misleading title, Professor Jurji of Princeton has written an informed and provocative volume on comparative religion. The world's major religious faiths, both ancient and modern, are examined in turn through discussion of their origins, historical development, and contemporary beliefs. Here the reader is presented with concentrated accounts, and the author is to be congratulated on his ability to convey so much information in the limited space at his disposal.

Yet the title, properly understood, is not really misleading, for the further and more basic purpose of this volume is to provide an interpretation of these religions from the standpoint of the Christian faith. Thus intermingled with the descriptive accounts are evaluative judgments. In general, it is held that behind the non-Christian religions there lies the general revelation of God. Knowledge of God has been disclosed to all from the beginning of human history and continues to be mediated in some measure through the living world religions of the present day. But that revelation lacks fulness in non-Christian faiths and also has suffered in the course of their historical development, either through being disregarded by virtue of the adoption of some substitute thereof or through being forfeited by virtue of the intrusion of some anthropocentric standard. Thus these world religions need to be corrected by the insights of Christianity which alone knows the Gospel of God's free grace.

Though respecting the many very perceptive judgments involved in the full detail of this analysis, this reader nevertheless finds himself uneasy about its tendency to move in extremes. It is held that the Scripture bears witness to a primitive monotheism lying behind the nontheistic elements in several of the world's faiths, and the growth of these elements, subsequent to a historic fall, is then often described in terms of "degeneration," "degradation," "depravity," and "perversion." A less dogmatic and more developmental interpretation of world religions would lead

to a modification of both the idealization of the far past and the condemnation of that which has followed.

JOHN VON ROHR

Claremont, California

HERE IS HELP FOR YOU

By James Gordon Gilkey. Macmillan, 1951. 164 pp. \$2.50.

People need help in solving their personal problems, Dr. Gilkey believes, and such people make up the bulk of religiously minded individuals in our time. For them he offers this little book to give "a clearer understanding of the personal problems, definite suggestions by which those problems might be solved, and fresh courage and confidence." The book is a collection of sixteen sermons on topics such as "Maintaining Your Self-confidence," "Locating Your Duty," "Keeping a Marriage Happy," "Finding Satisfaction in an Ordinary Career," and "Growing Old Gracefully." Some of the sermons are more helpful than others. The one on difficult adolescents makes its points best of all. The sermons are filled with life-centered illustrations of how people have won out over hazards. Some of the problems and their solutions are oversimplified. The sermons are not particularly Christ-centered but are mainly pep talks for discouraged people. Nevertheless, the book has its place, and many preachers will find in it abundant illustrative material for their use.

PHILLIP W. SARLES

Detroit, Michigan

LIFE'S MEANING

By Henry P. Van Dusen. Association Press, 1951. 244 pp. \$2.50.

Twenty-five years ago the author of this book spent two years visiting college campuses and then wrote a little book, *In Quest of Life's Meaning*. This present book is a rewrite of that earlier book with some new material added. It is an outline of Christian belief for college-age youth. Haddam House adds it to its growing list of books "in the field of religious literature for youth."

Dr. Van Dusen treats the matter under two

main sections, (1) "The Meaning of Life" and (2) "The Living of Life," closing with an essay on immortality. The book is complete, well written, and persuasive. It strikes just a little above the average undergraduate, however, and seems a trifle too stiff to become a popular number on the campus. The material is well chosen for provoking discussion and fairly well illustrated. Perhaps what we really want to say is that it is a good resource book. The closing pages present a valuable reading list.

PHILLIP W. SARLES

Detroit, Michigan

THE PRACTICE OF EVANGELISM

By Bryan Green. Scribner's, 1951. 258 pp. \$3.00.

In this book, written to kindle the zest of ministers and laymen, Bryan Green, a noted leader in the Anglican Church, presents his case for a positive evangelism. He is no novice. He writes out of a rich experience reaching back more than a quarter-century. His is no lukewarm message. It bristles with positive statements. It is meant to create unrest in the mind of the reader who has lost his enthusiasm for a gospel which has within it the power to save not only the individual but the world.

In the first chapter the author defines the task of evangelism. The first Christians' eagerness to proclaim the Gospel and to win others was not dictated by some divine command but by an inward urge to share what they had discovered. To be a real follower was to be an ambassador of Christ. He writes: "Only a fresh understanding of what it means to believe in Christ and to be a member of His Church will be powerful enough to revitalize the whole body of Christians into accepting and carrying out the task of evangelism. . . . Evangelism is letting people know, and persuading them to accept. . . . It must ever remain the part of the Church's task of evangelism to summon individuals out of the mass to conversion to Christ, whereby they become co-operators with God in the redemption of society."

Many voices are bidding for the leadership of men. Communism has its appeal. Its disciples go everywhere preaching the gospel of redemption through collectivism. Canon Green

has made a real contribution by calling our thoughts back to the major purpose of the Christian Church. He deals with many aspects of evangelism such as conversion and how it takes place, the role of the local church, evangelistic preaching, personal work, publicity, and cooperation with other denominations. One need not agree with his theology, but one cannot read this book without being impressed by the sincerity and insight of the author. The reader will also profit by the many helpful suggestions. Canon Green's book is one of the best in this field. I commend it to every thoughtful leader in the church.

WILLIAM A. JACOBS

Oak Park, Illinois

THE PURITAN HERITAGE

By George M. Stephenson. Macmillan, 1952. 282 pp. \$3.50.

"Puritanism—isn't that the thing that's responsible for the terrific inferiority complex we all have?" This question asked by an intelligent young matron in my last parish is typical of much of the current misunderstanding of Puritanism found even among educated people. Thus, to come upon this book one would hope for more light and is disappointed. Though the work is not unfriendly to Puritanism, it shares some of the current misconceptions. There is no clear-cut differentiation between Puritanism and puritanism. "The key . . . is the understanding that the worship of God in spirit and in truth is inseparable from the cause of civil liberty." This limited definition tends to emphasize the political elements of Puritanism. The subsequent interpretation leaves the reader with the feeling that the Puritans were better democrats than the historical facts indicate. This reviewer is also left with the feeling that the book fails to note the distinctions between pietism and Puritanism. Since there are chapters on Quakers, Methodists, and Unitarians, one wishes that the book had a more accurate title. The secular historian dealing with religious and theological material is sometimes betrayed into the expression of misleading generalities. Despite these criticisms, Dr. Stephenson's book is a useful, interesting, popular contribution to the cultural and socioreligious history of the nineteenth

century. Of particular interest are the chapters dealing with revivalism, anti-Masonry, the great interdenominational societies (American Home Missionary Society, American Tract Society, American Bible Society, American Sunday School Union), Sabbath observance, religious nativism, temperance, and abolition. There is a brief bibliographical note which "is intended to include only a few titles."

ARVEL M. STEECE

Cambridge, Massachusetts

IN THE NAME OF CHRIST

By John D. Unruh. Herald Press, 1952. 404 pp. \$3.75.

On the pages of this volume we find the story of "a cooperative undertaking in the spirit and in the name of Christ." It is a history of the Mennonite Central Committee and its services from 1920 to 1951. These services are still in operation. The book opens with a brief chapter on the historical origin of the Mennonites with a survey of their 425 years of history. The Russian emergency following the czarist regime and the Kerensky debacle brought to the attention of Mennonites in both Europe and America the plight of their brethren in Siberia. On July 27, 1920, the work of the Central Committee began coordinating Mennonite relief efforts in behalf of Russian Mennonites, victims of the revolution following the Kerensky failure.

The series of social upheavals throughout the world since 1920 added more and more burdens, which were carried with a rare spirit of generosity. The Russian Mennonites, finally forced to leave, found refuge in Brazil and Paraguay through the efforts of the German government and of the Mennonite Central Committee. Beyond this there is the story of relief in Europe during the social disturbances following the German revolution. New problems and new opportunities presented themselves, and out of this there grew a series of services—Seagoing Cowboys, Civilian Public Service, Mental Health Service—and a heightening of interest in peace organizations. There is a chapter on international Mennonite relations, with an evaluation of the total effort. An appendix furnishes information on personnel,

statistics, and financial reports and a bibliography. The volume gives a full accounting to the churches on a noble and a notable effort to share in the alleviation of suffering in a troubled world.

JACOB F. BALZER

Crete, Nebraska

THE ONE CHURCH

By Clarence Tucker Craig. Abingdon-Cokesbury, 1951. 146 pp. \$2.00.

This volume is one of those rare delights for the reader—a small book that says a great deal about an important subject. Craig discusses the problems involved in Christian unity “in the light of the New Testament.” In his citations and interpretations he does not seek to justify any one pattern of doctrine or practice. Indeed, his fundamental position is that there was considerable variety in belief and practice in the New Testament churches. (He is aware, of course, that many Christians hold a contrary view.) Our oneness is in Christ, not in uniformity. Significant progress toward the unity of the visible church is contingent upon the wider recognition of this principle and consequent abandonment of exclusive views.

The able discussions of baptism and the Lord’s Supper, the two areas where our divisions are most evident, come only after a thorough consideration of what Craig regards as the fundamental issues of ecumenicity: the extent of the church, its form, and its continuity. The concluding chapters on the goal of the ecumenical church and its common faith relate the New Testament more systematically to the contemporary situation. Craig’s scholarship and his frank and illuminating observations make this book essential for everyone concerned with church unity on any level.

IVER YEAGER

Wooster, Ohio

ISAIAH 40–55

By C. R. North. (“Torch Bible Commentaries.”) Macmillan, 1952. 150 pp. \$2.00.

Here is a little book to be recommended without reservation to both minister and layman. Based on sound scholarship and giving

the differing opinions of scholars on controversial points objectively, the volume indicates clearly the author’s own position, keeping steadily in the foreground the significance of chapters 40–55 of Isaiah for our generation; and with remarkable success it raises and discusses the questions that naturally occur to the intelligent modern reader. Dr. North regards Deutero-Isaiah as being also the author of the Servant poems, the four representing progressive development in the prophet’s thought, and all written subsequent to the main prophecy. An interesting case is made for the identification of the Servant with an individual, who was still to come, and who would “fully actualize the Servant ideal.”

CHARLES GORDON CUMMING

Bangor, Maine

THE BOOK OF JEREMIAH, VOLUME II

By Julius A. Bewer. Harper, 1952. 87 pp. \$0.75.

This booklet contains a useful outline of Jeremiah, chapters 26–52 (the King James text), and valuable illuminating and interpretive notes. The Book of Consolation, chapters 30–33, promising restoration to captive Israel, is placed early in Jeremiah’s career. The oracles against the foreign nations, chapters 46–51, are regarded as being in considerable part from Jeremiah, though re-edited in the spirit of Deutero-Isaiah.

CHARLES GORDON CUMMING

Bangor, Maine

CRITICAL NOTES ON THE HEBREW TEXT OF THE POEM OF JOB

By William Barron Stevenson. Aberdeen University Press, 1951. 170 pp. \$3.25.

In 1947 Dr. Stevenson, professor emeritus of Semitic languages in the University of Glasgow, delivered the Schweich Lectures on “The Book of Job: A Literary Study with a New Translation.” The purpose of these *Notes* is to justify the textual emendations, on the basis of which that translation was made. The author finds in the text dislocations, intrusions, and

omissions, gaps that cannot be filled, and lines that cannot be interpreted. He agrees with most scholars that the Job of the folk tale and the Job of the poem are different persons and makes the interesting suggestion that the misfortunes of Job are due to persecution by a tyrannical governing class. As for the problem of evil, although in the end Job still does not understand the divine government, yet he knows God as never before, repents his criticisms of divine justice, and finds peace. This is a book for the scholar and the serious student of the Hebrew Bible.

CHARLES GORDON CUMMING

Bangor, Maine

CREATE AND MAKE NEW

By Austin Pardue. Harper, 1952. 128 pp. \$1.50.

This was the (Episcopal) Presiding Bishop's Book for Lent, 1952, written primarily for lay people of the Episcopal church by the bishop of Pittsburgh. It is not a daily manual but a series of thirty rather loosely connected meditations on the general theme suggested by the Collect for Ash Wednesday in the Book of Common Prayer.

The key words from that Collect are these: "Create and make in us new and contrite hearts." Throughout, the author's emphasis is upon the "heart side" of religion, defined in Burton Scott Easton's words—"the sum total of a man's inner attitude toward people."

Bishop Pardue has wise words on the subject of spiritual self-examination, which he calls "personal research," though he recognizes the danger of self-excuse in the process. He also sees value in the confessional, though not on a compulsory basis, as in the Roman Catholic church, and with full awareness of its perils of formalism and superficiality.

To "create and make a new heart," the author commends spiritual exercises which will (1) put away the past and realize God's forgiveness; (2) stress positive, constructive thinking for the future, holding before the mind the image of Jesus as a person; (3) inventory each day honestly, realizing that progress in the spiritual life is certain to be uneven; and (4) envision constantly the person you might become.

Of the Lenten season, during which the use of the book is especially appropriate, he well says:

It is not a season of outward observances, rituals, forms, physical disciplines and melancholy attitudes, —a season, not for morbid thoughts, but for a searching of the heart, and for an understanding of motives. It is a period set apart for a spiritual, mental and emotional housecleaning. It must take place in the hidden recesses of human temples which house the spirit of God, together with the temptings of the devil.

Quite so. Thus to view and use Lent in the spirit of this sensitive, perceptive book could be a deep religious experience. If we did not do it in 1952, there is still Lent, 1953, and others yet to come.

ELMER S. FREEMAN

Chicago, Illinois

BUILDING CHURCH MEMBERSHIP
THROUGH EVANGELISM

By Dawson C. Bryan. Abingdon-Cokesbury, 1952. 188 pp. \$2.00.

Dr. Bryan wrote, a few years ago, one of the earliest books to give a detailed program for lay visitation in the local church—*A Workable Plan of Evangelism*. The book here reviewed is a revision and expansion of the earlier work but covers substantially the same ground. The author is admirably qualified to write on the subject, having been a Methodist pastor of churches small and large for over twenty years, including two great churches of that denomination in Houston, Texas. The methods here described brought in more than three thousand members into the membership of St. Paul's Methodist Cathedral Church, Houston, during his ten years' pastorate there. He also served the Methodist Church as director of personal and visitation evangelism from 1948 to 1951, during that time training more than fourteen thousand ministers in the use of these methods.

It is probably true that lay or "visitation" evangelism is the most effective single method of recruiting new members for our churches. Here its basic steps are fully described: find the prospects; enlist lay visitors; train the visitors; and visit the prospects. Each process is fully detailed, and materials are suggested for work-

ing them all. At a few points the religious vocabulary employed might seem to many Congregationalists slightly on the revivalistic side, but that is a detail easily modifiable at need.

Some attention is also given to the assimilation and integration into the church of new members thus secured, but little is given to such other aspects of evangelism as preaching missions, educational evangelism through the church school, or the means which can be used for maintaining and deepening the ongoing spiritual life of the parish church.

One could not consider this book an adequate guide to a complete program of evangelism for the parish, and doubtless the author did not so design it. Within the narrower field of lay visitation evangelism, however, it is indispensable.

ELMER S. FREEMAN

Chicago, Illinois

THE BEGINNING AND THE END

By Nicolas Berdyaev. Harper, 1952. 256 pp. \$3.50.

The author draws upon philosophic thought from Plato and Heraclitus to Kant and Dostoevski to present a philosophy whose focus is placed in an eschatological setting. The dualism he discovers in Plato and Kant finds its resolution only in such a setting, in the process of attainment of monistic unity with the coming end of the world and with the coming of the Kingdom of God and the last judgment. He leaves the reader with little doubt as to the terms of this attainment: Berdyaev describes his thought as being of the subject, of spirit, and of freedom as opposed to the object, to naturalistic or deterministic philosophy; as dualistic as against monistic; as creatively dynamic and personalist as opposed to static and a philosophy of universal common sense; and, finally, as eschatological as opposed to evolutionary. This last distinction is the one for which he develops the others.

The author's eschatology does not remove his thought from the phenomenal world. On the contrary, to him world harmony and order

can only be thought of as parts of the coming Kingdom of God. The whole of man's life is placed in similar terms. Particularly valuable in this connection is the author's concept of the free creative act on the part of man as a share in the coming end of the world, as a response to God's love and redemption. And it is impossible to ignore his challenge that "nothing but a transition to eschatological Christianity . . . can make Christianity again a creative force."

Originally published ten years ago under the title *Essay on Eschatological Metaphysics*, the present volume has had to wait for its English translation until four years after the author's death. This translation from the Russian seems to be a difficult task which was handled well; it is particularly welcome, since this volume systematically develops a "believing philosophy" which had previously been stated only in its several parts.

JOHN A. MOTTIER

Chicago, Illinois

JOHN WESLEY'S PRAYERS

Edited by Frederick C. Gill. Abingdon-Cokesbury, 1952. 122 pp. \$1.50.

The deep devotional spirit of John Wesley is clearly revealed in this collection of his prayers. His beautiful and simple phraseology gives a vital expression to a great soul's communion with God. Most of the personal and family prayers are excellent for modern use and should find a responsive note in the hearts of Christians of varied backgrounds. Devotional exercises and litanies for every day of the week and for special occasions are included. There are some very appealing benedictions and several majestic ascriptions of praise.

The editor, a Methodist minister in North Wales, has written an informative and appreciative introduction to this notable collection of Wesley's prayers.

PAUL LAMBOURNE HIGGINS

Chicago, Illinois

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

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| <i>Bible Study:</i> | COLWELL, E. C. What Is the Best New Testament? |
| <i>Church History
and History:</i> | *BAINTON, ROLAND. The Reformation of the Sixteenth Century
BUTTERFIELD, HERBERT. History and Human Relations
FOSDICK, H. E. (ed.). Great Voices of the Reformation
HARDY, E. R. Christian Egypt: Church and People
McKNIGHT, J. P. The Papacy: A New Appraisal
NIEBUHR, REINHOLD. The Irony of American History |
| <i>Missions and
Comparative Religions:</i> | BRADEN, C. S. The Scriptures of Mankind
HOGG, RICHEY. Ecumenical Foundations
*JURJI, E. J. The Christian Interpretation of Religion
McKENZIE, JOHN. Two Religions |
| <i>Psychology and
Counseling:</i> | BARUCH, D. W. One Little Boy
GRUENBERG, SIDONIE, and KRECH, H. S. The Many Lives of Modern Woman
HARTLEY, R. E. Understanding Children's Play
KEPLER, HAZEL. The Child and His Play
WEATHERHEAD, L. D. Psychology, Religion and Healing |
| <i>Philosophy, Theology,
and Science:</i> | BAILLIE, D. M. (ed.). Inter-Communion
COLLINS, JAMES. The Existentialists
FLEW, NEWTON (ed.). The Nature of the Church |
| <i>Practical Theology
and Worship:</i> | BOSLEY, HAROLD A. The Church Militant
*BRYAN, DAWSON. Building Church Membership through Evangelization
*COE, A. B. Let Us Pray
KENNEDY, GERALD. Go Inquire of the Lord
LUCCOCK, H. E. Marching Off the Map
MACARTNEY, C. E. The Faith Once Delivered |
| <i>Music:</i> | DAVISON, A. T. Church Music: Illusion and Reality |
| <i>Religious Education
and Education:</i> | BOWER, W. C. Moral and Spiritual Values in Education
BOWIE, W. R. Bible Story for Boys and Girls: Old Testament
FAHS, S. L. Today's Children and Yesterday's Heritage
TRECKER, H. B. and A. R. How To Work with Groups |

*Biography and
Literature:*

CHAMBERS, WHITTAKER. Witness .

FAST, HOWARD. Spartacus

GREENBIE, SYDNEY and M. B. Anna Ella Carroll and Abraham
Lincoln

*WILDER, A. N. Modern Poetry and the Christian Tradition

EVAN KINCHELOE, *Librarian*

*Reviewed in this issue.

